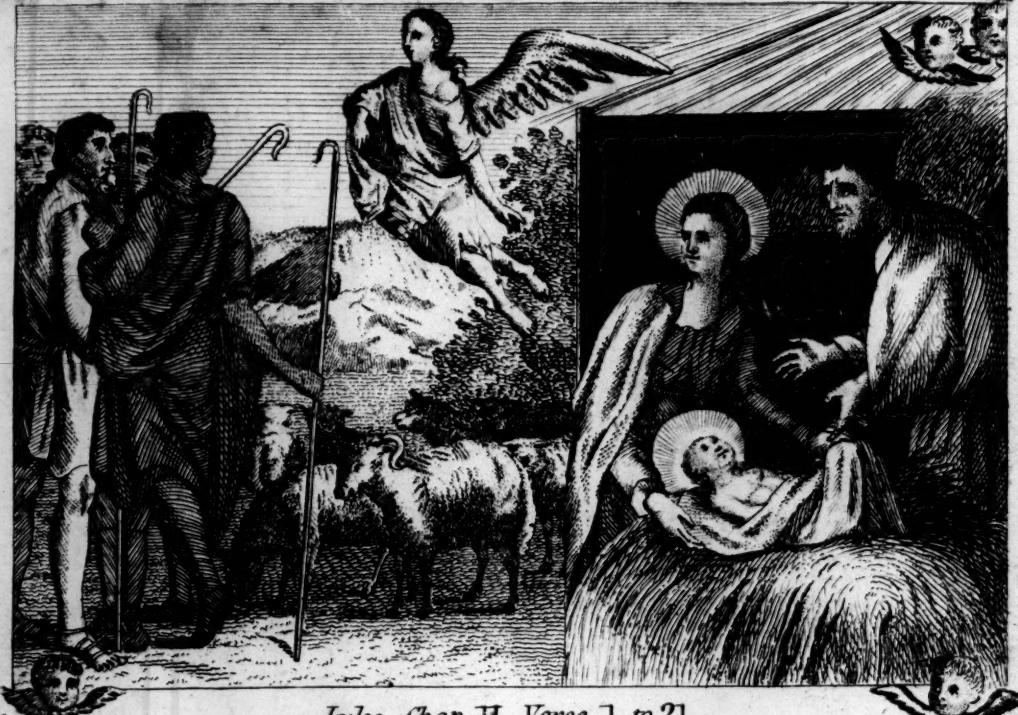


*The Birth of our SAVIOUR.*



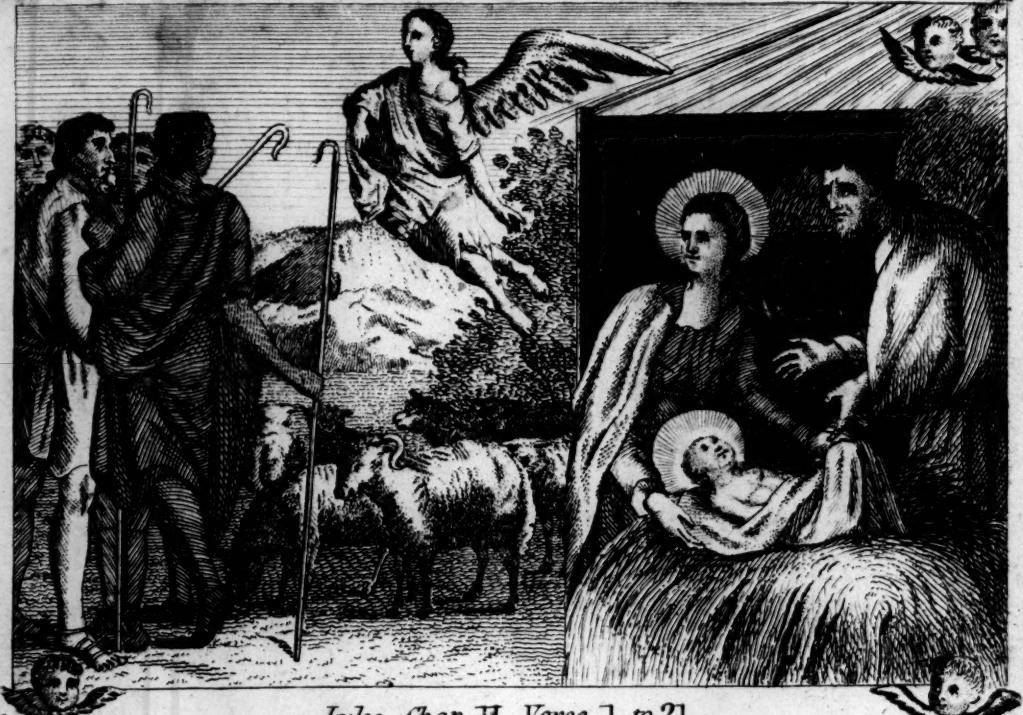
*Luke, Chap. II. Verse 1 to 21.*

*The Life of the Blessed JESUS CHRIST.*



*Mark IV. Luke XV, and XVI.*

*The Birth of our SAVIOUR.*



*Luke, Chap. II. Verse 1 to 21.*

*The Life of the Blessed JESUS CHRIST.*



*Mark IV. Luke XV, and XVI.*

# *Itinerarium Novi Testamenti:*

O R,

The Sacred HISTORY and DOCTRINE  
OF THE  
**NEW TESTAMENT,**  
In QUESTION and ANSWER,  
Divided into TWELVE EXAMINATIONS,  
With NOTES and OBSERVATIONS:  
CONTAINING

The Lives and Travels of the Virgin Mary and Joseph, of our Saviour JESUS CHRIST, his Apostles, &c. an Explanation of the fixed and moveable Feasts, in Commemoration of their Lives and Martyrdoms, and their Successors in the Church, carried down to the present Time.

Designed for the USE of SCHOOLS, to be used in CHURCHES, and necessary in all Families of every Protestant Denomination.

A N D

A FORM of PRAYER, with Psalms, Hymns, and Spiritual Songs, founded on the Scriptural Accounts of our Fall in Adam, and glorious Restoration by JESUS CHRIST,

To which is added,

Remarks on the right Education of Youth; Tables of Scripture Measures, Weights and Coins, accurately calculated, and by Decimal Arithmetic reduced to our English Valuation; a brief Chronology from the Creation, to our SAVIOUR's Birth;

A L S O

A Supplement, with an Appendix describing the Universe, the Calculation of Time, and the Regulation of Seasons, Months, and Years; a large Catalogue of remarkable Scripture Names, the Characters and Conditions of them in general, for the better understanding of the Holy Scriptures, and may serve for an Index to the Work,

With a SYNOPSIS annexed,

Being a complete System of the Indian Nations, proving them out of all Doubt in Belief, to be originally Jews, sent into Captivity by the Assyrian KINGS,

Illustrated with Six curious COPPER-PLATES.

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The FOURTH EDITION, with Additions.

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By the Rev. C. BROWN, Catechist. 

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*The Knowledge of Holy Things is Understanding, Prov. ix. 10.  
But, except we abide in Christ, we can do no good Thing. John xv. 5, 6.*

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LONDON:

PRINTED FOR THE AUTHOR.

M.DCC.LXXXIV.

( Price Three Shillings in Sheets )

## RECOMMENDATION.

The Mind t'enlarge, the Passions to refine,  
We here present you with a *Work* divine!  
The Life of C H R I S T, a glorious Theme indeed!  
Of C H R I S T, who for the Sins of Man did bleed:  
Then all his Actions, and his Sufferings trace;  
Read what he did, to save the Human Race:  
Each Line with Blis, your Bosom will inspire,  
Each Page will fill you with celestial Fire;  
Until your Soul, by Reading grows refin'd,  
And Life Eternal dawns upon the Mind.

To help you on, you'll here perceive beside,  
How the Apostles liv'd, and Martyrs dy'd;  
All which for C H R I S T, they suffered here below,  
To gain a Crown where heav'nly Glories glow;  
Then read this *Work*, and gather from the Text,  
Joy in this World,—Salvation in the next.

N. B. This Work was taken in Numbers by his present MAJESTY, when Prince of Wales, to whom it was then dedicated; and at that Time recommended by the Most Reverend, Right Reverend, Very Reverend, and Reverend the Clergy, more especially, the Archbishop of York, the Bishop of *Salisbury*, and the Bishop of *Bristol*; also, by several of the Dissenting Clergy, and many others of the Nobility and Gentry, who encouraged this Work for the Benefit of the Nation, in giving Glory to God, by promoting the established Principles of True Religion amongst the Unlearned, Ignorant, and Disbelieving.

\* \* \* Thirteen Thousand Copies were printed of the last Edition.



To HIS ROYAL HIGHNESS  
**G E O R G E**  
 PRINCE of WALES.

*May it please your Highness,*

AFTER having dedicated the Whole of this Work, to eminent Persons, *Ecclesiastical* and *Civil*, it might seem needless, to make a Repetition of the same kind; but as I am persuaded your HIGHNESS never saw any Thing on the Subject in this Form, it has emboldened me to lay the Improvement of my Labours before your *Ripe Years*, having so contrived the Work, as to have the *New Testament* bound separata from the *Old*. And; if it now receives your HIGHNESS's Approbation, it will not only gain the Advantage to encourage, and exhort every Parent and Guardian of Children, to follow your laudable Example by making a Purchase, but point out a Method of Enquiry into those *Holy Things*, which they ought to make the Rule of their *Children's Faith and Practice*; since there is no Book like the *BIBLE*, for it's Excellency in all the Branches of Literature, according to that sublime Character which St. *Paul* has given of it, *2 Tim. iii. 16.* *All Scripture is given by Inspiration of God and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness.* I have only to add on my Part, that as I am not conscious of a wilful Misinterpretation of any Text of Scripture, contrary to the *Doctrine of the Church*, but have faithfully given what I apprehend to be the real Sense of the *Holy Ghost*, to whose Influence and Blessing I humbly recommend it to your ROYAL HIGHNESS's Patronage. Now as nothing can delight a tender-hearted Parent, more than to think of the good Actions of witty and dutiful Children, prompted by a Greatness of Soul, they gradually ascend to a more lively and brighter Splendor.—This is the promising Genius of your Royal Highness.—This is the happy Case of the serene Charlotte your Royal Mother, pleased with every Infant *Charm*, and blessed with the Hope of all that is good and great; and such is the public Veneration and Respect for a QUEEN, who is the Pride of *England*, Pattern of her Sex, and Ornament of Human Nature, that Encoumbers cannot be too great, cannot be sufficiently enumerated; and her Children being conducted under the Tuition of Guardians and

*Masters*, who are endowed with Wisdom, Learning and true Religion, fit for such an important Trust, it cannot fail to pave their Way to Blifs.

His present MAJESTY (whom God long preserve) having put an End to a long, bloody, and expensive War, and extinguished the Flames of unhappy Discord among the Heads of his People at Home, and settled a permanent Friendship with his Rebels Abroad, by the Feelings of Humanity: Let every true hearted Subject implore the *Divine Goodnes*s to preserve him from any future Design of his Enemies, to blefs him with *Health of Body*, and *Soundness of Understanding*; with his numerous Progeny of long-lived *Princes*, with wife and faithful *Counsellors*, and a truly religious *Cergy*, with an Honest and Judicious *Majestacy*, and an obedient *Commonality*; and when it shall please the Almighty KING of KINGS to call him hence to the KINGDOM of GLORY, may it be after a long very long, happy, and peaceable Reign over these Kingdoms of Earth, over which he now presides, which are the hearty Prayers of his Country's Well Wishers.

And, Lastly to conclude, may the Prince of *Wales* inherit the *Virtues* of his ROYAL PARENTS, and be fortified with every *Quality* that renders him Good, Amiable, and Great; and being free from the *Fatalities* of *War*, labour to advance the Interest of surrounding Multitudes, exercising the *Wisdom* of the Serpent, with the Harmlessness of the Dove. May he then live to be the Admiration of Kings, the Pattern of *Heroes*, the Glory of the Industrious *Tradesman*, the Life of the People in general, and the Abridgement of all Divine Graces; that when the Thread of Life is spun his Soul may at last mount up from this Earth, cut the yielding Air and traverse the vast Expance of Space, until it arrives at the *Celestial Mansions*, where it will be welcomed in, by repeated Acclamations and loud *Hosannas*, is the hearty Prayers of

Your ROYAL HIGHNESS'S

Most Loyal, Obedient, and

Most Dutiful Servant,

CHRISTOPHER BROWN

THE  
P R E F A C E.

To say something by way of Preface is a Compliment due to every candid Reader; and indeed it was necessary for me here to shew why the Scriptures are reduced into *Question* and *Answer*, &c. the Design of which is not to undervalue the *Sacred Writings*, God forbid! No, it is only intended to give tender Minds a more perfect Knowledge of them, than they are otherwise capable of by engaging at Random; for thereby some have never had clear and distinct Thoughts of it all their Life.

It is hoped, this *Method* will rather excite them to read the Whole of that *Sacred Book*, as their Understandings are more enlarged and better qualified. No doubt it will have the desired *Effect*, for the Advantage must be greater where the *Matter* is clear: Besides the *Questions* and the *Answers* being short, they may be better understood at present, and treasured up in Memory, as so many standing and sacred Rules of Life ever afterwards. By this Means the Ignorant may learn the noblest and most useful Parts of *Scripture*, without that Obscurity which renders the Reading of the *Bible* at large difficult, and so much neglected among us: And for this Reason the unhappy People of the *Romish Church* are not allowed to read it at all.

*Question and Answer*, is the same with *Catechise*; and hereby is meant an *Instruction in the Principles of Religion*. *Catechise* is a Word derived from the Greek, and signifies to instruct by Word of Mouth. It is the plainest and therefore the fittest Method of teaching the meanest Capacities. It is a *Method of Divine Institution*, in the *Patriarchal*, *Jewish*, and *Christian Churches*, and practised in all Ages. *Adam* taught *Seth* the *Principles of Divinity*, *Philosophy* and *Astronomy*; and being a *Prophet*, forewarned him of the Destruction of the World by *Water* and by *Fire*: Therefore *Seth* (whom the *Gnosticks* falsely make the first *Writer*, and entitle to him seven Books, which were thought of great Use to *Moses*, in writing the *Pentateuch*) erected two Pillars of *Brick* and *Stone*, whereon he inscribed those *Principles* for his Posterity, that their *Mathematical Speculations* might be preserved and improved in future Ages, *Joseph Ant. l. i. c. 4.* And doubtless the succeeding *Patriarchs*, who were *Preachers of Righteousness*, did the like to their *Children and Servants*. *God* commended *Abraham* for teaching his *Family* the true *Religion*; and enjoined it to the *Jews* by his Servant *Moses*, *Deut. vi. 6.* *Joshua* practised the same in his *Family*. *Solomon* erected an *Academy at Jerusalem*, and taught therein daily, *Eccle. xii. 9.* And among other

## The P R E F A C E.

other moral Precepts, this, *Train up a Child in the Way he should go, and when he is old he will not depart from it.* The Pious and Learned in all Ages thought this their Duty; and Thales, Pythagoras, Socrates, Plato, Cicero, Epictetus, and otherwise Heathens, taught their Youth some Parts of Morality, Philosophy and other useful Sciences after this Manner. In the first Ages of Christianity, the Church had Learned Men on Purpose to instruct their Converts, and to prepare them for Baptism, the Eucharist, i. e. a Thanksgiving, from whence the Sacrament of the Lord's Supper is so called, (See Dyche's Dictionary) and other Mysteries of Religion. Such as Pantanus, Clement, and Origen, in the Church of Alexandria; and so in all other Churches. So soon as Christianity was planted here, Catechizing was introduced with it. That Catechism consisted only of the Creed and the Lord's Prayer. In the Year 747 an Order was made by the Archbishop of Canterbury, that all Priests who did not understand them, should both learn them themselves, and teach them to the People in the English Tongue. A Law was made A. D. 964, and renewed A. D. 1032, that every one that could not say it, should not receive the Lord's Supper, nor have a Christian Burial. In 1536, under K. Henry VIII. it consisted of the Creed, the Lord's Prayer, Ten Commandments, and Ave-Mary. And then it was ordered, that every one should learn it in their Mother Tongue. These Means made Way for the Reformation of it in K. Edward's VI<sup>th</sup> Liturgy, Anno 1548. But A. D. 1603, Bishop Overall added the Doctrine of the Sacraments to the End of it, and so it continues, the Principles of which I have inserted in this Work, and interspersed them under the different Heads from whence they were borrowed. The Church thought it not proper at first to deliver those Principles in Writing, lest they might fall into the Hands of the Heathens, and be exposed to Contempt; but chose rather to print them upon the Hearts and Lives of the new Converts. These perilous Times being over, they wrote these Articles of Faith in little Books, which were called Catechisms, (See my Word of Advice, page 7.) the Action, Catechizing, he that instructed a Catechift and those under his Care, Catechumens. Our Church has not only composed one of the best Catechisms in the World, but also made several Orders for the strict Observation of Catechizing of Children; which you may read in the Rubrick, after the Catechism in your Common Prayer Book. And since that, several ingenious Men have employed their Thoughts on the same Subject. Tho' at present many are so besotted to the Vanity of Plays, Romances, Novels, and such like profane Writings; yet it is hoped, this inestimable Jewel, and Manner of Instruction, will revive and flourish among us, as we have now extant the History of the World, of England, Divinity, Modern Geography, Astronomy, and other Arts and Sciences, practised by Questions and Answers.

As it is the profess'd Design of all our Schools, to teach Children the Elements of their Religion, a Religion calculated to make us happy Men, as well as useful Members of Society; so it is hoped it will not be below the Notice and serious Perusal of all, who have the Instruction of a Family committed to their Care, to put this Method in Practice, since it must be granted a Duty incumbent upon all Parents, Masters, and Mistresses, to instill into the Minds of their whole Families, the excellent Precepts of divine Revelation; as indeed it is the Interest and Safety of all Protestant States and Kingdoms, to have their Youth properly principled therein. Thus considerately

## The P R E F A C E.

considerately and prudently our *Ancestors* have acted, as must appear to every unprejudiced Person, from an impartial Survey of the Blessings, which have flowed in upon these Nations in a free Use of the *Protestant Religion*; more particularly under the auspicious *Reigns* of their late and present Majesties, King G E O R G E I. II. and III. of immortal Memory.

And as it may be thought of too great a Bulk and Price for the common Use of Schools, so, for the more easy Purchase and Conveniency of the Learner, I have so ordered, that it may be bound in two Volumes; having added Variety of Abbreviations from the *Jewish and Roman Histories*, of particular Benefit to the Latin as well as the English Scholar of good Morality, leading to the Paths of Virtue and good Friendship, and may serve as the standing *Instructor*, not only in Schools, but in every *Christian Family*. An Attempt of this Kind might at first seem strange, a Layman and a Man of my Capacity should get such *Experience in Divinity*, as Mr. Nelson observeth, our blessed Redeemer hath restored all Men to the *Knowledge of God*, he has opened the Eyes of all that will see, to make them know the true God; for the Word, who is the Light of the Soul, *was made Flesh and dwelt among us*. John i. 14.

The Dispositions of Mankind, I am very sensible, are generally too gross to give Testimony, how this Knowledge shoudl arise, but the great End and Design of JESUS CHRIST's coming down from Heaven, and all the Circumstances of his Incarnation, his Birth, Life, Preaching Death, Resurrection, and Ascension, was to procure Salvation to Men by this Knowledge; and as the true Religion of the *Gospel*, called *Protestantism*, is founded upon *Scripture*, built upon the Foundation of the *Apostles* and *Prophets*, JESUS CHRIST himself being the *chief Corner-stone*, who vouchsafed in the Flesh to make himself first known to the poor Shepherds, lying in a *Manger*, and calling *Fishermen*, &c. to be his *Disciples*; so in the whole Course of his Life, he was no Respecter of Persons or Functions, but every one that believed on the Lord JESUS, to him he gave Power and Authority, to read and study his most *Holy Word*.

Let us all then exert our Courage and Bravery, and fight the *Battles* of the *living GOD*, as our brave Countrymen willingly hazarded their Lives, for supporting his late *Majesty* on the *Throne*, and his *People* in their *Liber-ties*; let us be cautious of maintaining any *Doctrines* that may be interpreted to violate the Rights of either King or Subject; whilst some have asserted the Cause of *Liberty* with their *Blood* (in which I also had at that Time a great Share thro' several Parts of the World) it would be a strange Sort of Employment for others to act in direct Opposition; especially One who would do every Thing guiding to the *Church of England*, according to the *Dignity* of which *I am now called*.

These, and other particular Favours to myself; all which I have accomplished (*under God*) with great Pains, and by such Helps as I have thought needful in this *Work*, compiled from the *Commentaries* and other Writings of *Tremellius*, *Junius*, *Erasmus*, *Beza*, *Piscator*, *Sir Isaac Newton*, *Lock*, *Smith*, *Birkit*, *Shuckford*, *Stackhouse*, *Henry*, *Southwell*, *Wesley*, and Variety of other *Authors*, *Ancient* and *Modern*. It is a *Channel* by which the Knowledge and right Apprehension of those *Holy Things*; is more readily conveyed to our Understanding, and upon which so much depends the Rectitude of our Notions, in forming our Judgements to their proper Meaning, and ought

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ought to be the Study and Care of every one (*Old as well as Young*) who would have his Mind truly furnished with the Knowledge of these divine and useful Things, without which there can be no real Satisfaction or Good.

*Lastly.* Such is my Regard also for the governing Societies, to whom I have dedicated the Whole of this Work, that I have taken great Care not to frame and propagote Notions, that may expose either in future Ages. A Sense of our Duty to GOD, is the best Method for keeping us obedient to his Vicege-rents, and for setting us upon hearty Endeavours to promote the *Good* of the Community. And since the Knowledge of the Scriptures, assisted by divine Grace, is the Foundation whereon to pave our Way to Bliss, Youth properly and regularly instructed therein, cannot fail of being equipped out fair for the desired Haven of *eternal Felicity*. The Doctrinal Part of this Work, is divided into **TWELVE EXAMINATIONS**, intended that one on the last *Lord's Day* of every Month (preceding the Sacrament) might be used in *Churches*: It would be, if generally practised, a most sublime and glorious Ornament to the *Church of CHRIST*, and our most holy *Religion*.—Preparatory hereunto, it is recommended that every licenced *School-Master*, might act in the Capacity of a *Catechift* (otherwise the *Minifter* of the *Church*) having at School placed his Pupils, at least once a Week in a Row, divided the Numbers, and adapted them to the Capacity of each Catechumen, wrote out in Parts, and got off-book ready for the Time of Examination, Notice of which to be previously given by the Clerk of the Parish. As to the **NOTES** and **OBSE RVATIONS**, they may be fitly adapted for Tasks according to the Time of Vacation.—Thus with unwearied Labour, and great Expence, I have used my best Endeavours to make it the most valuable Book ever offered to the Public, for the religious Part, in the Education of *YOUTH*. I have now only to add, that, I submit it to the Candour and Impartiality of those practical Judges, who have the Souls of their Pupils, sincerely at Heart.



## R E M A R K S

ON THE

## RIGHT EDUCATION of YOUTH:

ADDRESSED

To all PARENTS, GUARDIANS, SCHOOL-MASTERS  
and MISTRESSES.

Seek you to train your fav'rite Boy,  
 Each Caution, ev'ry Care employ ;  
 And e'er you venture to confide,  
 Let his Preceptor's Heart be try'd ;  
 Weigh well his Manners, Life, and Scope,  
 On these depends thy future Hope.

GAY.

**A**S a School-master is a Dignity little inferior to any in the Line of Instruction, if a Man of Parts and Capacity, so a *Right Education* of Youth, is of such Importance to Persons of every Rank, Degree, or Station in Life, that the Parent or Guardian cannot be too careful about it, nor the School-master's Diligence too great, in exerting his Abilities, to second that Care in his Discharge of so great a Trust; for the Children of the present Age, are the Hope of the Age to come, and their Success in Life, nay, their temporal and eternal Happiness, will, in a great Measure, depend upon the Formation of their Minds and Manners in their tender Years: That they may therefore have the greatest Advantages in the World, by a good and religious Education, as well in the Classical, as the English, Commercial, and Mathematical Schools, put them as early as possible, under the Tuition of Persons, who are both able and willing to set them right, and take good Care, not only that the Teacher does his Duty, but also, that the Child observes his Instructions, and is obedient to his Will; for, very little Improvement can be expected, without the Scholar's own Endeavours, joined to those of his Master's, and is cheerful to every Command, fearful to offend. This is the first Duty of Parents and Guardians, in having their Children properly prepared, hereafter to act on the Stage of a transitory World: And on the contrary, we may add, that the bad Example, and Carelessness of Parents and Guardians, often prove the Ruin of their Children.

Thus the judicious Education of Youth, is of great Importance indeed; not only to the Families, to which they are related, but to the Welfare of Society in general. Nature gives us Talents, but it is Education that applies them right or wrong. Nature bestows Affections and Propensions, which may be directed to Good either public or private; but for want of a *Right Education* the Mind oftentimes inclines to Things that are Bad, consequently Learning, and a religious Instruction, with that serene Complacency, which springs from a good Mind, in the general make the Man, nay, the real Gentleman; but Lord, what is Man! It is Culture impoves or prevents them. If the Education therefore is good, the Talents Nature has bestowed, will in general be well applied, and the Manners rightly tempered: If bad, and religious Duties neglected, the contrary must happen; for it not only gives a transient, or superficial Tincture of our first Appearance in public Life, but most commonly

stamps the Form of our whole future Conduct. That these were the Sentiments of the Ancients, appears with astonishing Evidence, in the Histories of *Perisia, Sparta, Greece, and Rome*: The wise King *Solomon* too, gives this Advice, *Train up a Child in the Way that he should go; and when he is old, he will not depart from it*; See the Book of *Proverbs*, xxii. 6. and xxiii. 13, 14, &c. The Ancients spared no Pains, they regarded no Expence, in forming the ductile Mind to the Love of Learning, and the Practice of those Virtues which would render them an Honour to their Country, and happy in private Life: Nor was their Expence and Labour in vain; for to this early and unremitting Care, we must attribute the Production of such extraordinary Men, whose Lives we cannot read to this Day, without Pleasure and Admiration, and keep in Memory a *Homer*, a *Horace*, and a *Virgil*.

That these were the Sentiments of the greatest Men of modern Times, appears by the many Essays and Treatises they have wrote on the Subject of Education. "Reading, (says the great Mr. *Addison*) is, to the Mind, "what Exercise is to the Body: As by one, Health is preserved, "strengthened, and vigorated; Virtue, which is the Health of the Mind, "is kept alive, cherished, and confirmed." But as Exercise becomes tedious and painful, when we make Use of it only by Compulsion, so the Mind becomes dark and ignorant for want of Application; and the Soul, as it were, lies fettered with the Bands of Destruction. It is true, that Virtue is harder to be got, than a Knowledge of the World; and if lost in a young Man, or a young Woman, is seldom to be recovered, for Vice ripens so fast now-a-days, and runs up to Seed so early in young People, especially those who have been neglected in having a *Right Education*, that it is hard to keep them from the spreading Contagion. It is Virtue then, direct Virtue, which is the difficult, but most valuable Part to be aimed at, in the Education of Youth, both in Parents, and the Persons to whose Care and Fidelity their Children are intrusted.

We have not only an *Addison*, but a *Dryden*, a *Pope*, a *Churchill*, and the greatest Champion of all, a *John Milton*, the most worthy of our Notice. He was born the 9th of December, 1608. He was in a more particular Manner, distinguished by being the most sublime Poet, who wrote, either in our own, or any other Language, *Homer* and *Tasso* not excepted. His *Paradise Lost* not only surpassed all the Performances of his Co-temporaries, though it was wrote during a State of Blindness, Danger, and old Age, but is still admired, as an inimitable Effort of the human Mind. His *L'Alegro*, and *H. Penseroso*, and also his *Comus*, are extremely beautiful, and his other Poems abound with Variety of Beauties. Most of his Prose Works are in Latin, and are distinguished by the Force and Clearness of his Reasoning. But again, in the infant State, Children are supposed to be more immediately under the Inspection of their Parents, who are oftentimes too indulging, not observing that old Proverb, *He that spareth the Rod, spoileth the Child*. They will be ready to say, that all their innocent Folly, Playing, and childish Actions, are to be left perfectly free, and unrestrained; what then, would you have Children never beaten, nor chid for any Fault, this will be to let loose the Reins to all kind of Disorder; for even in their Play, they should be under certain Restrictions. Children are not to be deprived of their harmless Play, but such Play should be altogether harmless, both at Home, and at the discretionary Appointment of the Master, when sent to School

School. And here a Prohibition against Murder, and Cruelty to the Brute Creation, comes under our Consideration, and are Matters which highly concern every Individual. These Crimes I have often considered as resulting from a bad *Education*, more than Nature.—When I see Parents allow their Children to torment Puppies, Kittens, Birds, &c. I cannot but forebode a bloody Blot in the Escutcheon of the Family; the Seeds of this Vice is sown in the infant Mind. The Child who is permitted to impale a Fly upon a Pin, or spin the May-Bird (so called) in the Air, with a Threat tied to a Pin stuck through its Tail, will, from Habit, become sufficiently hardened to officiate as Executioner to the Inquisition; and yet have I seen Parents even assist in this sanguinary Amusement, to please their Off-spring, and turn the Murder into a Jest.

An *Animal*, whatever it be, or wherever it is placed in the great Scale of Being, is such, and is so placed by the great Creator and Father of the Universe. At the Top of the Scale of terrestrial Animals, we suppose Man. But Superiority of Rank or Station, exempts no Creature from the Sensibility of Pain, nor does the Inferiority render the Feelings thereof the less exquisite. Pain is Pain, whether it be inflicted on Man or on Beast; and a Brute is an Animal no less sensible of it than a Man. He has similar Nerves and Organs of Sensation; and his Cries and Groans are strong Indications to us of his Sensibility of Pain.

I would be glad to speak a Word or two in Favour of a Species of the Feathered Tribe; I mean Cocks. Is it not astonishing, that in an Age of so much Light and Knowledge, that so cruel, I had almost said diabolical a Practice as Cock fighting, should be suffered without some severe Limitation! Even in this, some Parents indulge their Children, to see those innocent Birds at public Meetings, doomed to cut and stab each other to Death, for the brutal Diversion, of the most reprobate and wicked Hearts. What bad Influence it may have on young Minds, may, perhaps, be better conceived than expressed.

To these we might add the enormous Crime of Bull-baiting, and many other as absurd Diversions, which extend to the Destruction of Youth, and therefore ought carefully to be avoided, and prevented from the Error of the Scene. There are many Diversions, that are in themselves innocent; and in those, and those only, Children should be suffered to amuse themselves, in the Time of Vacation, whether at Home or at School.—May it be considered.

Though Man be cruel and unjust in the Discharge of his Stewardship, the Lord is righteous and merciful over all his Works, and if these Brute Creatures, and winged Fowls I have been mentioning, are beneath the Notice of some Sort of Men, whose Power and Dominion is over them, they are not beneath the Notice of God that made them. He is the universal Parent, and his Mercies are over all, they extend every where, and in every Place. And as he is Righteous in all his Ways, and Holy in all his Works, he will undoubtedly require of Man, superior Man, a strict Account of his Conduct, to every Creature entrusted to his Care, or coming in his Way, and will avenge every Instance of wanton Cruelty, and Oppression, “*In the which he will judge the World in Righteousness.*”

For the Sake of Health, whoever considers the Structure of the Human Body, will soon be convinced of the Necessity of Exercise for the Health of Children (as well as the Adult) even, as it were from their very Cradles, and to be tossed and roused about, and set upon their Feet so soon as possible; for as the Body is composed of an

infinite Number of Vessels, whose Fluids cannot be pushed on, without the Action and Pressure of the Muscles: But if the Fluids remain inactive, Obstructions must happen, and the Humours will of course be vitiated, which cannot fail to occasion Diseases. Without Exercise the Humours cannot be properly prepared, nor the Solids rendered strong and firm. The Action of the Heart, the Motion of the Lungs, and all the vital Functions, are greatly assisted by Exercise. Nature has furnished both the Vessels which carry the Blood and Lymph with numerous Valves, in order that the Action of every Muscle, might push forward their Contents; but without Action, this admirable Contrivance of the divine Builder, can have no Effect. This Part of the Animal Economy, proves to a Demonstration, the Necessity of Exercise, for the Preservation of Health, more especially of Children, whilst they remain at School. And, now, to go on in our scholastic Remarks; Rewards and Punishments, I grant, must be proposed to Children, if we intend to work upon them for their future Good. Frequent beating of Children is carefully to be avoided, and whipping of Children, when, as the last Remedy, it comes to be absolutely necessary, it is to be considered, whether presently, upon committing the Fault; or at some Time afterwards, lest Passion mingle with Correction, and indeed, by being postponed, it works more upon the Mind of the Offender, than double the Whipping; nay, sometimes a Sign or Gesture makes deeper Impressions, than all the Documents of a severe Master. Not only Parents, Guardians, School-masters and Mistresses, but Masters and Mistresses of Families, who are here considered as Guardians, are admonished to avoid, as much as possible, this kind of Discipline, if at any Rate, good Words and good Usage, will do; for beating of Children, and all other Sorts of slavish and corporal Punishments, are not the Discipline fit to be used at all Times, in the Education and training up of those we would have wise, good, and ingenious Men, even in the mechanical System. A genteel Education is the Portion of Men of Breeding, and the polite Man is known by his Education.

We are come now to consider what Figure we expect a Child to make in the World; if a Parent, sure you will do your Duty as you ought. The Reputation of a sober and religious Man, with a good Stock of Learning, which is required of a Tutor, and one that is well acquainted with Knowledge of the Affairs of the Times, will very well serve your Turn, as all Good is expected from him. It is good Words spoken to the Purpose, and pleasant Ways of doing Things, make the real Man of Fashion, and most worthy of Acceptation. In this Choice, be as curious as you would be in that of a Wife for him. The Character of a sober and religious Man, who is a Scholar and well versed in the World, is what every one should expect in a Tutor, keeping their Children, Morning and Evening to Acts of Devotion to God, as to their Maker, Preserver, and chief Benefactor, and then go on with their Preparation, to the Intent, that they might make a good Figure in some genteel Way, in future Life: To sum up the whole of this Matter, four Things are to be considered in the Education of Children, namely, Virtue, Wisdom, Breeding and Learning; but Virtue, as the first, and most necessary of those Endowments, that belong to a Man in the mechanic Line, or to a Gentleman, is absolutely requisite to make him valued and beloved by others, acceptable, or tolerable to himself; without that should in a more immediate Manner be attended to, I think he will be happy neither in this, nor the other World.

Methods of Education, directed to their right End, is the only Thing to be considered in a *Tutor*, who understands the Art of Reasoning with Children, and can discourse upon divine Matters, feelingly, and this must be done according to the Genius and Temper of the Child. Mild, or harsh, the School-master's Rod must be obeyed ; but observe—I mean no whipping the naked Backside, especially Boys of any considerable Biggness ; that is a most unseemly Act in training Children up in the pleasant Path of a *Right Education* : Rather, when the Offender is hoisted upon the Back of another Boy, give him a few Strokes (according to the Crime) intermixed with Argument, with a small Stick or Cane, upon the Shoulders, careful that it is above the Loins, where no Danger can ensue by the Correction. However, the Art of managing Childrens Humours, and of gaining our Ends upon those of turbulent Tempers, depends more upon Skill than Resolucion, for to know how to win upon their tender Minds. And School-masters ought to settle and establish their Authority, by an Awe over the Minds of those under their Tuition, and to rule them chiefly by that: But, that is to be used with Moderation, when at the same Time, such an Austerity may make their Government easy to themselves, and more so, by having taught their Pupils to assume a winning and obsequious Deportment, not only to himself, but to one another, and to all Mankind, both Abroad and at Home.

Of all Things, Masters and Teachers should raise no Difficulties to their Scholars, designedly to puzzle ; but on the contrary, should smooth their Way, and readily help them forward, when they find them stop, by calling them up. And of all other Things, let this be considered, no Noise, no Talking at all should be suffered in a School, for it is a very great Hindrance to those, whose Minds and Memories are not so alert as others ; neither should any Tales be told out of School, on Pain of the Master's Displeasure and strict Discipline.—In the several Branches of Education, the venerable Name of Religion, claims, in Point of Importance, the first Place in the Public's Estimation, and should be the very first Motive the Master should think on, as before observed. I would then, now add, that *Geography* and *Chronology* ought to go Hand-in-Hand with the other Branches of Literature.—I mean the general Part, that in which the Scholar is advanced, so that every young Pupil may have it in his Mind, as he grows riper in Years, and more forward in Learning. He having thus had a transitory View of all memorable Events, and seen the wonderful Works of Creation, when arrived to the Maturity of Manhood he will be qualified for the best of Conversation, namely, Religious, Commercial, Vegetable, Mechanical, and all the beautiful Parts of a Man of Sense : And so go through the whole Current of Time.

The two fundamental Branches of Learning, to complete an English Scholar, are : First, to be well established in the Principles of Religion, according to the Church of *England*, laid down in my Abstract of the New Testament ; and the Second, I refer to *Entick's Dictionary*, which answers the End of what is required, not only in the Rudiments of a *Right Education*, but the Establishment of true Religion and Language, with other Branches of Learning. One teaches the true Knowledge of the Gospel ; the other, how to speak and write the *English* Language correctly ; to account grammatically, for every Word of the Language, to speak it with a good Elocution, and to read in that easy, natural, and collo-

colloquial Manner, which so very few arrive at, who have been practised only in common Spelling-Books. Also, to correct any vicious Tones, or bad Habits in Pronunciation, that Youth may have contracted of the same bad Management in Education. The Word spelt, and the Part of Speech then examined, by Way of Question and Answer, will not fail in making a good Grammatican, as well as the other (by divine Assistance) a good Christian.

To observe, once more, that that Confusion, usually practised in some of our English Schools, by suffering Children to talk one to another, to con their Lessons aloud, and the like, in working their Sums in Arithmetic, &c. is very detrimental, not only to themselves, but to those in a higher Class, for, by such Hinderances, they often meet with great Difficulties in the steady Performance of their Work.—I taught School myself, upwards of twenty Years, and when I had forty or fifty Boys under my Care, I could go out of School, and come in again, and hear nothing but a Whisper; and People, passing by, if Strangers, could not know that there was a School in the Place. Such close Application, six Hours in the Day, is sufficient Exercise for both Master and Scholars, viz. from Half past Eight, to Half past Eleven in the Forenoon, and from One to Four in the Afternoon. Public Prayers and Catechizing should be constant, twice in the Week each, namely, Wednesdays and Saturdays, Tasks may be set occasionally, those Days being Half Holidays. On the other Days, Half an Hour in the Morning gives the Master Time to make ready for the Afternoon. If Schools are very large, and require Assistants, Busines well managed, still may be done in the same Hours. I am the more imboldened to say, was this strict Method better in Practice, Children would be forwarded more in one Month, than two in the noisy Schools. Moreover, I have been encouraged to offer my Service, in promoting the *Right Education of Youth*, and by the Help of Almighty God, with great Labour and Expence, I have brought my Abstract to such Conciseness, being divided into **Twelve Examinations**, that with little Difficulty, it may be made of universal Benefit to the Nation. It has been repeatedly acknowledged, and already practised by many of my Friends, who keep large Schools, in several Parts of the Kingdom, Men of undoubted Reputation, and are distinguished by their Knowledge of both Learning and Religion.

But, alas! What avails the Care of a School-master, or the religious Part of the Education of Youth, when perhaps their Parents are Pleasure-takers, Sabbath-breakers, Drunkards, and profane Swearers, regardless of that great Commandment, “Thou shalt keep Holy the Sabbath-Day.” To them, Sunday’s Amusement is devoted to the favourable Appearance of the Firmament, the Earth, Air, and all that do therein inhabit, invite innumbered Thousands into the Fields, and about the Hedges, instead of being at Church on the Lord’s Day, to hear the Word of God preached. Some sport their delicate Persons in St. James’s Park, others in *Kensington Garden*,—others, rather than go to Church, impale the Dust, in a Summer’s Day, on the *City Road*,—others twist themselves about, till they get into *Bagnigge*, or *White-Conduit House*, which is attended with the most admired Consumption of Tea, Coffee, hot Loaves, and Syllabubs, &c. &c. &c.—Others smoak the News of the Week, whilst their Wives set the Example of Prophanation to their Children, by strolling about in the Fields; some in another Quarter take a Trip to *Stepney*, for *Bunn*s,—Others, for the Novelty of a Change, hike away to *Peckham* and

and *Camberwell*, to display Country Gallantry, handing the Ladies over the Stiles,—Others spur their five Shilling Hacks, and display wonderful Feats of Horsemanship, greatly different from any Thing that *Astley* or *Hughes* can boast of,—Others, with martial Whiskies, emulating the ancient Method of Fighting, &c. In short, there is an immense superabundance of Pleasure, together with a most plentiful Scarcity of Religion; our Churches, as it were, empty, and the Fields, Country Inns, and Ale-Houses full; and all this Enormity of Luxury, Pride, and oftentimes Debauchery, is owing to the Want of a right and well-grounded Education, in the Days of Youth. For a true and more extensive Description of a Sunday, as it is spent within the Bills of Mortality, see my *Entertaining Medley*, Page 87.

It is hoped I shall not incur the Imputation of Arrogance or Vanity, by any Thing I have here said, and in closing the Subject of a *Right Education*, I have only one Remark more to make, and then conclude :

*Example often prevails,  
When Admonition fails.*

If a Parent, or Guardian sets a bad Example, the School-master's Task, for the most Part, will prove irksome; it is a hard Matter to bring rude Children to right Reason and Government: But, if religious Duties are practised in the Family, and seconarily, when Youth are at School, the Employment will be made more easy, the Child's Education is rendered pregnant with Fertility in the Prospect of a prosperous Life here, a Credit to whom he belongs, and the Happiness in View, of eternal Life hereafter, which God, of his infinite Mercy grant, may be the Portion of all that are brought up in a *Right Education*.

### *A Prayer, for One entrusted with the Education of Children.*

O Dearest Jesu, who gatherest thy Lambs into thy Bosom, and didst solemnly command thy Servant *Peter*, to feed thy Lambs; grant I may shew that I love thee more than all Things, by doing as thou hast commanded him. Lord, who am I, or what is in me, that thou shouldest thus put Honour upon me, in making me any way instrumental to the preparing Souls for thee? O Saviour, I have sinned against Heaven, and am no more worthy to be called thy Son, much less to be employed in the Service of thy Children. But since thou hast been pleased in me to shew forth all thy Mercy, and hast called me by thy good Providence, to this blessed Work, grant that I may always remember, that the little Flock, committed to my Charge, are bought with the Price of thy most precious Blood; and let it, therefore, be my Meat and Drink, to feed them with the sincere Milk of thy Word, in the catechetical Line, that they may grow thereby.

To this End I beseech thee, of thy free Grace, first, to convert my own Soul, and cause me to become like a little Child myself, that from an experimental Knowledge of my own Corruptions, I may have my spiritual Senses

Senses exercised, to discern the first Emotions of Evil that may, at any Time arise in their Hearts. Oh ! give me, I beseech thee, a discerning Spirit, that I may search, and try, and examine the different Tempers of their sin-sick Souls ; and, like a skilful Physician, apply healing or corrosive Medicines, as their respective Maladies shall require.

Gracious Jesu, let Punishing be always my strange Work , and, if it be possible, grant that they may be all drawn to their Duty, as I would be drawn myself, by the Cords of Love. And when I am obliged to correct them, grant that it may not be to shew my Authority, or gratify a corrupt Passion, but purely out of the same Motive, from which thou dost correct us, to make them Partakers of thy Holiness. Oh ! keep me, I beseech thee from being angry without a Cause : Permit me not rashly to be provoked by the Infirmities and Perverseness of their infant Years ; but grant I may shew all long-suffering towards them : And by exercising frequent Acts of Patience and Forbearance, grant I myself may learn the Meekness and Gentleness of Christ. O thou, who taughtest thy Disciples how to pray, pour down, I beseech thee, the Spirit of Grace and Supplication into their Hearts, that at all Times, and in all Places, they may both desire, and know how to call upon thee in diligent Prayer.

Father, into thy Hands I commend my own and their Spirits : Look down from Heaven, the Habitation of thy Holiness, and bless them from thy holy Hill. Keep them, O keep them unspotted from the World; grant they may fly youthful Lusts, and remember thee, their Creator, in the Days of their Youth. Train them, I beseech thee, in the Way wherein they should go, and when they are old, let them not depart from it.

O thou, who didst sanctify *Jeremiah* from the Womb, and calledst young *Samuel* betimes to wear a Linen Ephod before thee ; sanctify their whole Spirits, Souls, and Bodies, and preserve them blameless, till the second Coming of our Lord *Jesus Christ*. O thou, who didst endue *Solomon* with Grace, to chuse Wisdom before Riches and Honour; incline their Hearts to make the same Choice of thee, their only Good; and may they always renounce, and triumph over the Lust of the Flesh, the Lust of the Eye, and the Pride of Life.

Finally, do thou, O blessed Jesu, who, at twelve Years old was found in the Temple, sitting among the Doctors, both hearing, and asking them Questions, grant that these Children may love to tread the Courts of thy House, and have their Ears opened by Times, to receive the Discipline of Wisdom, as set forth in the sacred *History* and *Doctrine* of the New Testament. May every EXAMINATION sink deep into their Souls, to the Promotion of thy Glory, and their spiritual Good, that so, if it be thy good Pleasure, to prolong the Time of their Pilgrimage here on Earth, they may shine as Lights in the World ; or, if thou seest it best, to bring down their Strength in their Journey, and to shorten their Days, they may be early fitted by Purity of Heart, to sing eternal *Hallelujahs* to thee, the Father and the Holy Ghost, in the Kingdom of Heaven for ever.

*Grant this, O Father, for thy dear Son's Sake, Jesus Christ, our Lord,*  
*Amen, Amen.*

A N

# A B S T R A C T

O F   T H E

## NEW TESTAMENT.

Divided into Twelve EXAMINATIONS.

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### The Gospel according to St. MATTHEW.

#### The first Examination.

Question.

**W**H Y do you call this the  
*New Testament?*

N°. 1 Answer. Not only with respect to the *Old*, which preceded it, both in *Order of Nature* and *Time*; but also in regard that it declares

God's gracious fulfilling the *Conditions* of the *New Covenant*, (the *Covenant of Grace*, as the other was of *Works*) so far as concerned him.

Q. It seems then there were two Covenants \* made with Man ?

2 A. There were so ; the first was the

\* GOD created the first *Man* without *Sin*, and endowed his *Soul* with the full Knowledge of his *Duty*, and with such a Strength, that he might, if he would, perform all that was required of him. Having thus created him, he made a *Covenant* or *Agreement* with him to this Purpose, That if he continued in *Obedience*, without committing *Sin*, that Strength of *Soul* should be retained, and he should never die, but be taken up into *Heaven*, there to be happy for ever. But on the contrary, both he, and all his Children after him, should lose that perfect *Strength*, and be subject to *Death*, and *eternal Damnation* in *Hell*. This was the Agreement made with *Adam*, and all *Mankind* in him, which we call the first *Covenant*, upon which GOD gave him a particular *Commandment*, That he should not eat of one only *Tree* of that *Garden*, wherein he had placed him. But he, by the Persuasion of the *Devil*, did eat of that Tree, disobeyed GOD, and so brought that *Curse* upon himself, and all his *Post-terity*.

ADAM and all *Mankind* are under the *Sentence of eternal Condemnation*. But GOD of his Mercy made a *New Covenant* with us. This *Second Covenant* was made with *Adam*, and us in him, presently after his *Fall*, and is briefly contained in these Words, *The Seed of the Woman shall break the Serpent's Head*, Gen. iii. 15. GOD therein promises to send his only SON, who is GOD, equal with himself, to Earth, to become

the *Covenant of Works*; before the *Fall*, the *Condition* whereof was *perfect Obedience*; the second, a *Covenant of Grace*, after the *Fall*, the *Conditions* whereof are *Faith* and *sincere Obedience*; the *Mediator* of which *Covenant* is JESUSCHRIST, the *Object* of the New Testament.

Q. What doth the *New Testament* include?

3 A. The *Gospel*. Which is a Message of glad Tidings, (from the

Word *Evangelion*, good News or joyful Tidings; and therefore the Authors are called *Evangelists*.)

Q. What doth it principally contain?

4 A. The *History of CHRIST*.

Q. Upon how many Points stands the History of CHRIST?

5 A. Upon five; his *Birth*, his *Life*, his *Death*, his *Resurrection*, and *Ascension*.

Q. What doth his Birth teach us?

6 A.

become *Man like unto us in all Things, Sin only excepted*: To make known to us the whole *Will* of his *Father*, in the Performance whereof we shall be sure to be accepted and rewarded by him. And this was that great *Business*, which he performed in those many *Precepts*, which we find set down in the *Gospel*. After this he made an *Attoneement*, not only for the *Original Sin* of *Adam*, but for the Sins of all those, who heartily dewail and forsake them, by offering himself a *Sacrifice* of a most ignominious *Death* upon the *Cross*.

On searching the ancient and important Records in the Old Testament, we find not only in the general, that GOD intended to raise up for his People, an illustrious Deliverer, who among other glorious Titles, is sometimes called the *Messiah*, or the Anointed One: But we are more particularly told, that this great Event should happen, before the Government ceased in the Tribe of *Judah*, while the second Temple was standing a little before its Destruction; about 490 Years after, a Command given to rebuild *Jerusalem*, which was probably issued out in the seventh Year of *Artaxerxes Longimanus*, or at least within a few Years before or after it. 'Tis predicted that he should be of the Seed of *Abraham*, born of a Virgin, of the House of *David*, in the Town of *Beth-lehem*; that he should be anointed with an extraordinary Effusion of the Divine Spirit; in Virtue of which, he should not only be a perfect and illustrious Example of universal Holiness and Goodness, but should also perform many extraordinary and beneficial Miracles: Nevertheless, that for want of external Pomp and Splendor, he should be rejected and insulted by the Jews, and afterwards be cut off and slain by them. It is added, that he should arise from the Dead, before his Body should be corrupted in the Grave; and should be received up to Heaven, and there seated at the Right Hand of GOD, from whence he should, in a wonderful Manner pour out his Spirit on his Followers; in Consequence of which, though the Body of the Jewish People perished in their obstinate Opposition to him, yet the *Gentiles* should be brought to the Knowledge of the true GOD, and a Kingdom established among them, which from small Beginnings, should spread itself to the End of the Earth, and continue to the remotest Ages, and Distance of Time.

\* The

6 A. That he is the *Day-Star* of *Mercy*, risen to conduct us out of the *Darkness of Death*, and to guide our Feet in the Way of *Peace*, *Luke i. 78.*

Q. What doth his Life teach us?

7 A. All Virtues requisite to a true Christian, he being the *Way*, the *Truth*, and the *Life*, *John xiv. 6.*

Q. What doth his Death teach us?

8 A. That our *Debt* is paid, and the Rigour of the *Law* is satisfied, due to us for our *Sin*, wherein consisteth our *Redemption*, *Gal. iv. 5.*

Q. What doth his Resurrection teach us?

9 A. The *Conquest over Death, Sin and Hell*, wherein standest our *Justification*, *Rom. iv. 25.*

Q. What doth his Ascension teach us?

10 A. That our *Passage* into *Paradise* is by him made open, which before (thro' *Sin*) was shut up against us; to the Intent that where he is, we may also be, *John xiv. 23.* and *xii. 26.*

Q. What doth *CHRIST* require of us for all these Benefits?

11 A. Faith and Obedience.

Q. What is Faith?

12 A. An assured Belief of all his Words and Deeds.

Q. What is Obedience?

13 A. A constant Endeavour to perform all that he hath command-

ed, *Mat. xxviii. 20.*

Q. How doth the Old and New Testament agree?

14 A. In this, that they both teach to know one *GOD*, embrace one *Faith*, and erect one *Church*.

Q. How do they differ? \*

15 A. Four Manner of Ways: first in their *Publication*; secondly their *Effect* and *Fruit*; thirdly their *Ceremonies*; and fourthly, their *Teachers*.

Q. How do they differ in their *Publication*?

16 A. The *Law* was published with Horror, the *Gospel* with Joy.

Q. How do they differ in their *Fruit*.

17 A. The *Fruit* of the *Law* is *Death*, *Deut. xxvii. 26.* the *Fruit* of the *Gospel Life*, *John xv. 5.*

Q. How in their *Ceremonies*?

18 A. In the *Law*, their *Altar* was made of Stones; in the *Gospel* our *Altar* is *Jesus CHRIST*, *Heb. xiii. 10.* In the *Law* they did sacrifice *Calves*; in the *Gospel* our *Sacrifice* must be *Prayer* and *Thanksgiving*, ver. 15. In the *Law* they did circumcise the *Fore-skin*; in the *Gospel* we must circumcise and cut off the lewd *Affections* of our *Hearts*, *Rom. ii. 29.* In the *Law* their *Passover* was a *Lamb* of the *Flock*, *Exod. xii. 14.* In the *Gospel* our *Passover* is the *Lamb CHRIST JESUS*, *1 Cor. v. 7.* In the

\* The Old Testament begins with a Description of the *earthly Habitation* for Man, and the *Tree of Life*. The New Testament ends with a Description of the *heavenly Habitation* of the *Soul of Man*, i. e. the *heavenly Jerusalem* and the *Tree of Life*. The Old Testament ends with *Malachi's Prophecy* of *Zochanan* or *John*, whose Name signifies *Grace*; And with the *Prophecy* of great *Grace*, which should follow on his *Ministry*. The New Testament both begins with *Grace*, and ends with *Grace*, viz. *John the Baptist*, and *John the Evangelist*. The New Testament often speaketh of *Grace* and *Peace*, sent and given us by *JESUS CHRIST*, the *Fountain* of all *Grace* and *Peace*, to all Nations by the wonderful Operation of the *Holy Ghost*.

the Law the Passover was but the Shadow of the Thing; in the Gospel the Passover is the Gospel itself.

Q. How do they differ in their Teachers?

19 A. The Publisher of the Law was the Man MOSES; the Publisher of the Gospel, God and Man, CHRIST. The Teachers of the Law foretold the Coming of CHRIST in the Flesh, Isa. vii. 14. The Teachers of the Gospel foretell his Coming in Glory, Mat. xxiv. 30, 31, and xxv. 31. The Teachers of the Law lead forth the Children of GOD to Canaan, Josh. xii. 6. The Teachers of the Gospel do direct them to Heaven, Mat. v. 3 to 13. The Teachers of the Law, they delivered them from the Hands of human Tyrants, Exod. xii. 31. CHRIST in the Gospel sets us free from the Hands of the spiritual Tyrant, the Devil, Luke viii. 11.

Q. How many are the Writers of the Gospel?

20 A. Four, viz. Matthew, Mark, Luke and John, and the subject of these holy Writers is all one?

Q. What Method shall we use to draw particular Points of Doctrine from each of them, and not repeat any thing?

21 A. Divide the whole History of CHRIST into four Parts, and every Part into four Branches.

Q. Very well: What are the four Branches we shall treat according to St. Matthew.

22 A. These, CHRIST's Birth, his Persecution, Baptism, and the Election of his Apostles.

Q. How are the four Evangelists prophetically represented in the Old Testament?

23 A. Expositors do generally believe that they are shadowed out by the four living Creatures in Eze-

iel, chap. i. 10, which had four Faces; 1st, of a Man, 2d. of a Lion, 3d, of an Ox, and the 4th of an Eagle.

Q. What was Matthew by Profession?

24 A. A Publican; One of those kind of Jews, which in the Name of the Romans, did gather up the Taxes and Tallages imposed upon the People.

Q. How came he to be an Apostle?

25 A. CHRIST called him as he was sitting at the Receipt of Custom; who presently, notwithstanding the Scandals and bad Reports, which the Jews had given out of CHRIST, and that he himself was exceeding rich, left all and followed him.

Q. What doth Matthew first set down?

26 A. The Coming of CHRIST into the World: That is to say, once in the Flesh, many Times in the Spirit.

Q. How comes he in the Spirit?

27 A. Two Manner of Ways: by Grace to inspire us as when the Spirit of GOD fell upon the 70 Elders, Num. xi. 25, 26. and upon the Apostles, Acts i. 3, 4. or by Faith, to assure, as St. PAUL saith, *The same Spirit, beareth Witness with our Spirits, that we are the Children of GOD*, Rom. viii. 15, 16.

Q. By what Example do we learn the Coming of CHRIST in the Spirit?

28 A. By the Example of GOD's Appearance to ELIJAH. First came a mighty Wind, and tore the Rocks, but GOD was not there, then arose an Earthquake, but GOD was not there; then came a Fire, but GOD was not there; at last came a soft and still Wind and GOD

**G**od was there, *1 Kings xix. 11, 12.*

**Q.** Doth CHRIST's Spirit after the same Manner descend into us?

**29 A.** Yes. First there comes the Breath of his threatening Voice, to break our stony Hearts; then an Earthquake, that is, trembling at his Judgements; thirdly, a Fire, to try if we repent aright; last of all, a soft Voice of happy Tidings, which is the *Lamb, Jesus Christ.*

**Q.** How was his Coming in the Flesh.

**30 A.** He was conceived by the *Holy Ghost*, and born of the *Virgin Mary*, *Mat. i. 18.*

**Q.** Is this all the Times he shall come in the Flesh?

**31 A.** No; he shall come at the last Day, with *Power and great Glory*, to *judge the World with Righteousness, and the People with Equity*; that is, to give to every one according to their Deeds, *Mat. xvi. 27.*

**Q.** Why did CHRIST take upon him our Flesh?

**32 A.** To satisfy for our Sins, in suffering under the *Justice of God*, what we had deserved.

**Q.** What was the first Evil CHRIST suffered?

**33 A.** *Persecution*, as soon as he was born, by HEROD, King of the *Jews*.

**Q.** What learn we by this?

**34 A.** That a *Christian Life*, in this World, from the Day of our Birth to the Hour of our Death, is nothing but *Crosses and Afflictions*.

**Q.** Why was *Jerusalem* troubled when News was brought of the Birth of a *NEW KING*, which was CHRIST, knowing they were weary of the Government of HEROD?

**35 A.** First, to flatter him, because they would seem to be af-

fected as he was; for he was greatly troubled, *Mat. ii. 3.* and secondly, because it was feared there would arise a new Occasion of Bloodshed, by the Contention of these two Kings.

**Q.** What was the End of HEROD's Malice towards CHRIST?

**36 A.** As it is of all *Persecutors* of GOD's People, his own Ruin; for CHRIST was delivered from his Rage, *Mat. ii. 13.*

**Q.** Did his Rage end so?

**37 A.** No: When he saw HIMSELF mocked of the *wise Men*, that promised to bring him *Word* where CHRIST was, he most cruelly slaughtered all the *young Children of Bethlehem*, and the Coasts thereabouts, that were under two Years of Age, (14000 in Number, as some report) thinking so to be sure of his Destruction, *Mat. ii. 16.*

**Q.** What do we learn by the Massacre of so many Innocents, CHRIST only excepted?

**38 A.** That Tyranny may destroy the Body of Religion, but not the Soul.

**Q.** Was that no Fault in the wise Men to break Promise with HEROD?

**39 A.** No; it is lawful to break a Promise in any thing wherein the Honour and Service of GOD may be hindered.

**Q.** How was CHRIST preserved?

**40 A.** By Flight into Egypt.

**Q.** Why did CHRIST, being GOD, give Place to the Malice of Herod?

**41 A.** To shew, that it is lawful for us to fly from Persecution, and save our Lives; so it may be done without Scandal to the Gospel, *Mat. x. 14.*

**Q.** Why did he fly into Egypt, rather than any other Country?

**42 A.** That the Scriptures might be

be fulfilled, according to the Prophet *HoSEA*, OUT OF EGYPT HAVE I CALLED MY SON.

Q. Wherein consisteth the Jews' Ingratitude?

43 A. In stoning the PROPHETS and Men of GOD, which were sent unto them, for their Souls Health, *Mat. xxiii. 37.*

Q. How doth CHRIST prophesy, that their Ingratitude should be punished?

44 A. By threatening unto them a spiritual and corporal Plague?

Q. What is their spiritual Plague?

45 A. Famine of the Word, and Scarcity of Teachers.

Q. What was their corporal Plague?

46 A. Ruin of their City, Desolation of their Temple, and a general Dissipation or scattering of their whole Nation; at whose Hands shall be required the Blood of all the Saints, from Abel to Zachariah the Son of Barachiah, whom they slew between the Temple and the Altar.

Q. How many were the Benefits which GOD bestowed upon the Jews?

47 A. Innumerable; but these especially: He saved Noah from the Flood; Abraham from the Chaldeans; he brought them afterwards out of Egypt through the Red Sea: He fed them in the Wilderness with Meat from Heaven, and Water from the Rock: Forty Years Space their Garments never waxed old: He led them dry-shod over Jordan: He gave them Possession of 31 Kingdoms: He instructed them in his Service: He built them a Temple: He supplied them daily with Prophets to be their Guides: And finally, sent his only begotten Son amongst them to be a Deliverer

both of their Bodies and Souls, whom they most cruelly crucified on a Cross.

Q. What did first make known the Birth of CHRIST?

48 A. A Star, that differed from other Stars, in three Respects: First in its Place, being lower fixed than other Stars; secondly, in its Motion, moving directly forward, and not circularly; and thirdly, it shone as well by Day as Night, *Mat. ii. 2.*

Q. To whom did this Star appear?

49 A. To the wise Men of the East, to conduct them where CHRIST was born.

Q. What is signified by that Star?

50 A. The Spirit of GOD, which must illuminate our Hearts, or we shall never find the Way to come to CHRIST.

Q. When the wise Men found CHRIST, what did they?

51 A. As all Men must do, when they have once got the Knowledge of him.

Q. What is that?

52 A. Acknowledge our Love and Service to him, by our external Obligations.

Q. What were their Obligations?

53 A. Gold, Frankincense, and Myrrh: Gold, as he was a King; Frankincense, as he was a Priest; and Myrrh, as he was a Prophet; *Mat. ii. 11.*

Q. But instead of these three Things, what do we Christians learn to offer unto him?

54 A. For Gold, Purity of Life; for Frankincense, Prayer and Thanksgiving; and for Myrrh, Prayer in Adversity.

Q. In the Eleventh Chapter of this Gospel CHRIST saith, I thank thee, O Father, that thou hast hid the Knowledge of thy Will from the Wise and Prudent, and hast shewed

## St. MATTHEW.

shewed it unto Babes ; yet here it is said, The Wise Men came to worship him. What Difference is there between the wise Men he speaketh of there, and these mentioned here.

55 A. By the *wise Men* there he understandeth such as arrogantly depend upon their own Knowledge, and measure all Things by *human Reason* : By *wise Men* in this Place he understands such *wise Men*, as in Things that belong to the Honour of God and our Justification, reject the *Power* and *Wisdom of Man*, and cleave only to the *Grace of God* thro' CHRIST, and the Sincerity of his Word ; in which Sense they are called *Babes*, Mat. xi. 25.

Q. In professing of CHRIST, what Comfort have we ?

56 A. A threefold *Comfort*: First, we know he is our *Lord*, and can and will defend us from all our Enemies. Secondly heis our *Teacher*, and will instruct us in all Things necessary to Salvation: And thirdly, our *Spiritual Physician*, that calls us unto him, to comfort and heal our afflicted Consciences, Mat. xxviii. 18, 20.

Q. Where is the End of the Old Testament and Beginning of the New ?

57 A. In the *Baptism* of CHRIST,

for by that God doth, as it were, point unto us, and shew that he is the *true Messiah and Saviour*.

Q. By what Sign ?

58 A. By the visible appearing of the Holy Ghost, and the *Voice* that was heard, *This is my beloved Son, in whom I am well pleased*, Mat. iii. 17.

Q. How many Things are required in Baptism ?

59 A. Three ; the *visible Element*, \*(which is Water) the *Word*, and the *Promise of Grace*.

Q. What is the Difference between the Baptism of John, and the Baptism of CHRIST ?

60 A. John did baptize with Water unto *Repentance*, but CHRIST did baptize with *Fire*, that is, by his *Holy Spirit*, working in our Hearts to the *Remission of Sins*.

Q. Why is John said to prepare the Way of the *LORD* ?

61 A. Because his *Doctrine was Repentance*; and no Man can come unto CHRIST, except he first confess the damnable State he is in thro' Sin, and be heartily sorry for the same ; faithfully believing, only by the Merits of CHRIST, to be delivered from thence.

Q. Was our *SAVIOUR* first circumcised, then baptized ;

62 A. He was circumcised for the fulfilling of the *Law* ; baptized for

\* The *Baptism of Water* is external, and the first *Sacrament* of the Church appointed by Christ, to initiate *Believers* into his Church. The *Word* consists in the *Institution*, *Go ye, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost*, Mat. xxviii. 19, and the *Promise of Grace*, i. e. the *Spirit*, which is resembled to *Fire* : Because it purifies the Soul, and burns up the corrupt Passions and Affections of the Old *Adam*, and plants the *Image of God* in the Souls of Men. The first is the *Means* of the other, and is not to be despised or neglected, under the *Pain* of being deprived of all the *Benefits* of CHRIST's *Satisfaction* and *Intercession*.

for the establishing of the *Gospel*.

Q. What are the Privileges you receive by being baptized?

63 A. I am hereby made a Member of CHRIST, a Child of GOD, and an Inheritor of the Kingdom of Heaven.

Q. How do you know you are made so?

64 A. Because we are born Children of Wrath, Eph. ii. 3. but by Baptism are made Children of Grace, i. e. Members of CHRIST, being united to the Church of which he is the Head, Eph. i. 22, 23. and v. 23. John iii. 5, 6. Rom. viii. 15. Gal. iii. 26, 27. and thereby have the Privilege of crying, *Abba, Father, John* i. 12. 13. and if Children, then Heirs, Heirs of God, and joint Heirs with Christ, i. John ii. 5. This is my Voucher, Mat. xix. 14. and this is the Promise he hath promised us even eternal Life.

Q. But how may you forfeit these Benefits, by which Means you lose the State of Salvation, and become, as you are, i. e. in a State of Sin and Condemnation?

65 A. If I do not keep the Promises made for me when I was baptized, which was to continue no longer than till I came of Age to take them upon myself.

Q. What Proof have you of Infants being obliged to do a Thing they do not actually consent to?

66 A. From Gen. xvii. 14. the uncircumcised Child, whose Flesh of his Foreskin is not circumcised, hat Soul shall be cut off from the People, he hath broken my Covenant. (See Deut. xix. 10, 11, 12.)

Q. But why need we mind this, being under the *Gospel*?

67 A. Because the Covenant of Baptism is with us, Acts ii. 39. The Promise is unto you and to your

Children, 1 Cor. xvii. 14. Now are your Children holy, or Christians.

Q. And how do you think to confirm this Constancy of Resolution?

68 A. By continual Prayer to GOD for his Grace, which with Faith, although I fall away seven Times in a Day, yet through CHRIST, I shall be able to perform. Being confident of this very Thing, that HE which hath begun a good Work in me, will finish it until the Day of JESUS CHRIST, Phil. i. 6.

Q. What is the outward and visible Sign or Form in Baptism?

69 A. Water according to the Commandment of JESUS CHRIST, Mat. xxviii. 19.

Q. What is the inward and spiritual Grace to those of riper Years?

70 A. A Death unto Sin, and a new Birth unto Righteousness, having a Change wrought in the Soul by receiving holy Dispositions from the Spirit of GOD, and an Ability to proceed in all Virtue and Godliness of Living. Rom. vi. 4. 11. 2 Cor. v. 17.

Q. Whom did CHRIST, first call to his Service.

71 A. Some Poor Fishermen, by which we learn two Things; First, an Example of Charity in Christ, that of his mere Mercy and Grace, chose such poor and simple Men, to be the chief Pastors and Pillars of his Church. Secondly, an Example of Faith and Obedience in them, who no sooner were called, but straightway left all they had, and followed CHRIST, Mat. iv. 20.

Q. How did they follow him?

72 A. Not as many Christians now, in outward Show and seeming Holiness; but with that Resolution, that they willingly underwent Poverty, Scorn, Slander, and Death itself, to shew themselves

felves worthy Scholars of so worthy a Master: Besides, they were but once called upon, and they came; but we were many times called upon, and yet we come not at all.

Q. How did CHRIST lead his Disciples?

73 A. He led them bodily and spiritually.

Q. How did he lead them bodily?

74 A. By enuring their Bodies to travel by Sea, by Land, in City, Field, Mountain, and Valley, for the publishing of the Gospel, and Work of their Salvation.

Q. How did he lead them spiritually?

75 A. By manifesting unto them great Signs and Arguments of Humility, Patience, Love, Fortitude, and all other Virtues of the Mind; so that what he was, such he would have them, and all that insist upon his holy Name, to be.

Q. Why did not CHRIST chuse his Disciples amongst the mighty, learned, and rich Men of the World?

76 A. Because the Mighty stand upon their Reputation, the Learned are obstinate in their Opinion, and the Rich are entralled with Covetousness.

Q. Was there none then of this Sort that came, when CHRIST

called them?

77 A. Yes, but they were very few; as of rich Men, Zaccheus and Matthew; of Gentlemen, the Centurion, and Joseph of Arimathea; and of learned, Nicodemus, Gamaliel and Saul.

Q. Did these Men leave all, and follow Christ?

78 A. They did.

Q. How then had Matthew a Houfe to banquet Christ in afterwards?

79 A. To forsake all, is understood not clean to depart from all which they had; but to make no Reckoning of their Goods, otherwise than that they might serve to the Glory of GOD, and the Relief of his poor distressed Members.

Q. Why doth Christ call his Apostles and Ministers the Salt of the Earth?

80 A. Because, as the Property of Salt is to bite, purge, and preserve; so their Doctrine ought to testify, reprove, and instruct.

Q. Why are they called the Light of the World?

81 A. Because in Doctrine and Conversation, they must be as shining and glorious Guides to the dark Minds of the Ignorant.

Q. What is the End thereof?

82 A.

*Obs.* As all the Nations in the World were derived from one Man, so all the Righteous, and such as are to be saved, are derived from one Man, JESUS CHRIST; for as by the first Adam Sin came into the World, and by Sin Death and Damnation; so by the second Adam that Sin is pardoned, and Man made Partaker of eternal Happiness.

As in the Old Testament we have the wearisome Travels, lamentable Examples, vast and unconceiv'd Destruction of Men and Cities, with the Terror of the Law; so by the New, those that have any Knowledge of the Spirit, may draw such comfortable Resolutions from the Gospel, that neither Poverty can subvert them, nor Riches and Honour exalt them; but, according to St. Jam. chap. i. *They may possess themselves in Peace.*

D

In

82 A. The Glory of GOD?

Q. Is it not then enough for them to preach the *Gospel* openly, and with Boldness of Heart?

83 A. No, they must likewise bring forth the Fruit of good Life, by their Deeds of Charity, *Mat. v. 16.*

Q. In how many Things consisteth the Testimony of a good Life?

84 A. In three Things: In Ho-

lines, which belongeth to GOD; in Righteousness, which belongeth to our Neighbour; and in Soborness, that belongeth to ourselves.

Q. For how many Causes are we bound to serve GOD?

85 A. For three Causes: *Jure Creationis*, because he created us; *Jure Redemptionis*, because he redeemed us; and *Jure Amoris*, because he loved us.

In this *History*, written by *Matthew, Mark, Luke, and John*, the Spirit of GOD so governed their Hearts, that altho' there were four in Number, yet they so consent, as if the whole had been composed by but one of them: And altho' they differ in Stile, and sometimes one writes more largely than the other abridges, nevertheless in Manner and Argument they tend to one End; which is to publish to the World the Favour of GOD towards Mankind, thro' CHRIST JESUS, whom the Father has given us as a Pledge of his Mercy and Love: And for this Cause, these Books are called *Gospel*; which signifieth good Tidings; forasmuch as there is no Joy or Consolation, no Peace nor Quietnes, no Felicity or Salvation, but in him, who is the very Substance of this *Gospel*, and in whom all the Promises are Yea and Amen. And therefore under this Word is also contained the whole New Testament; tho' most commonly used only for the *History*, which the four *Evangelists* wrote, containing CHRIST's coming in the Flesh, his Death and Resurrection, &c. *Matthew, Mark, and Luke*, are more copious in describing his Life and Death, but *John* labours more to set forth his Divinity and Doctrine; wherein both CHRIST's Office, and also the Virtue of his Death and Resurrection more fully appear; for without this, to know that CHRIST was born, dead and risen again, as the Prophets foretold, would profit us nothing.

The ANGEL Gabriel was sent from GOD, first to *Zacharias*, when he offered Incense in the Temple, to tell him that he should have a Son, who should be called *John*, whose Birth was to be the Joy and Glory of *Israel*. Six Months after God sent the same Angel to the Virgin *Mary*, then 14 Years of Age, at *Nazareth*, where she usually lived. She was espoused to *Joseph*, who was of the House of *David*, as she also was, whom GOD gave her for a Guardian or Protector of her Innocence, being married, saith St. *Austin*, but used no conjugal Embraces. The Angel found her alone, as St. *Ambrose* observes, and the Praifes which he gave her in his Salutation, at first troubled her; which the Angel perceived, and, to avert it, said, *Fear not, Mary, for thou hast found Favour with GOD*, &c. she, without wavering in the Faith, only asked, how what he said could come to pass, seeing she knew not a Man:

on which the Angel assured her, that Man should have no Part in this Work; but that the Holy Ghost should come upon her, and would himself form in her the Child of which she was to be the Mother; informing her at the same Time what had happened to her Cousin *Elizabeth*. The blessed Virgin humbly replied, *Behold the Handmaid of the Lord, let it be to me according to thy Word.* And she said, *My Soul doth magnify the Lord, and my Spirit hath rejoiced in God my Saviour, &c.*

The ANGEL immediately left her, after which the SON OF GOD was incarnated in her holy Womb. Without staying to consider the high Condition whereunto she was now raised, she undertook a painful Journey to visit her Cousin *Elizabeth*, who dwelt in the Hill Country, in a City of *Judah*; and entering into the House of *Zacharias*, saluted *Elizabeth*: *And it came to pass that when she heard the Salutation of Mary, the Babe leaped in her Womb, and Elizabeth was filled with the Holy Ghost, and spoke with a loud Voice, and said, Blessed art thou among Women, and blessed is the Fruit of thy Womb, &c.*

Not at all lifted up with what her Cousin said, she returned Home; and the Signs of her being with Child appearing, *Joseph*, notwithstanding the many Proofs he had of the Virgin's Purity, attributed it to the Work of Sin; and being a just Man, resolved only to leave her, or to put her away privately, and not to make her a public Example; but when he was ready to do this, *God* advertised him in the Night, by an Angel, in a Dream, not to fear to take unto him *Mary* his Wife, for that which was conceived in her was of the Holy Ghost; and she would bring forth a Son, enjoining them to call his Name JESUS, for he should save his People from their Sins.

When the Delivery of the BLESSED VIRGIN drew nigh, the Edict of the Emperor *Augustus Cæsar*, in a Manner disturbed the whole World, and made the holy Virgin travel to *Bethlehem* (where the Prophet had foretold the Messiah should be born) with *Joseph* her espoused Husband, who was of that Town, to be taxed. But when they arrived there every one refused to lodge them, because their Houses were all full.

And thus did our Saviour hasten, as it were, to show us at his very Birth an Example of Humility, his suffering with Patience the Repulses of Men, not disdaining to be born in a Stable.

The BLESSED VIRGIN having brought forth her first-born-Son, and blessed the Word by his Birth, she wrapt him in Swaddling-cloaths, and laid him in a Manger. The same Night there were Shepherds in the Fields watching their Flocks, and the Angel of the Lord came upon them, and the Glory of the Lord shone round about them, so that they were sore afraid.

And the Angel said, *Fear not, I am come to bring you good Tidings of great Joy; unto you is born this Day, in the City of David, a Saviour, which is Christ the Lord: And this shall be a Sign unto you, ye shall find the Babe wrapped in Swaddling-cloaths, and laying in a Manger.* And suddenly there was with the Angel a Multitude of the heavenly Host,

Host, praising God, and saying, Glory to God in the highest, on Earth Peace, Good-will towards Men.

The Shepherds, on recovering themselves from their Astonishment, at the Words of the Angel, and Sight of the heavenly Host, determined to pass over into Bethlehem, to see the Wonder God had wrought, making great Haste in their Journey; where they found the blessed Virgin with Joseph, and the Child lying in a Manger, as the Angel had related. Filled with Admiration, they returned, praising God, to the Surprise of all that met them.

Eight Days after our SAVIOUR's Birth, Joseph and MARY, according to the Custom of the Jews, circumcised the CHILD, and called his Name JESUS, (i. e. the Saviour of the World) as commanded: And tho' that Name is not set down in the Old Testament, yet it is found in a Book extant before Christ was born, namely, 2 Esdras vii. 28. JESUS CHRIST being born in Judea, where the true God was worshipped, God caused a Star to shine at his Birth, thereby to shew that he did not come into the World for the Jews only, but for the Gentiles also, to draw them from Idolatry, and the Worship of Devils, to the God and Saviour of the World, whose Light should shine like a Star, in their Hearts.

The Magi, or wise Men (whom St. Basil supposeth were great Astrologers and learned Men: St. Cyprian calls them Magicians, which Arts were much practised in those Countries; and says, they were little Kings or Lords, in particular Places, such as Joshua slew thirty of in one Battle) perceiving that the Power of their Gods and Oracles daily decayed, and knowing this Star in the East, to denote the Birth of the Sovereign of the Jews, came to Jerusalem, and enquired where he was; for they had seen his Star, and were come to worship him.

Herod, an Usurper, hearing of a new King, was much troubled; and assembling his chief Priests and Scribes, asked in what Place Christ should be born? They told him in Bethlehem, in Judea, as the Prophet Micah had written: Hereupon he called secretly the wise Men, and enquired what Time the Star appeared? They answered him fully without Fear: But he resolving, if possible, to murder him, ordered them to search diligently for the young Child; and when they had found him to bring him Word, that he might come and worship him also. They being directed by the Star to the House, found the young Child, and fell down and worshipped him, offering him Presents of Gold, Frankincense and Myrrh; and being warned by GOD, in a Dream, never returned to Herod, but went Home another Way.

Epiphanius is of Opinion, that they came to Jerusalem two Years after Christ's Nativity, because Herod slew all the Infants of that Age; but others hold, more probably, that the Star appeared to them two Years before Christ's Nativity, so that they came to Bethlehem thirteen Days after his Birth, which the Church calls Epiphany, Twelfth-day, or the Day of the three Kings.

Forty Days after the Birth of our LORD, the Days of the Purification of the blessed Virgin being accomplished; she brought him to Jerusalem, to present him to the LORD, in Obedience to the Law, to be ransomed by the Sacrifice of some Animals, a Pair of Turtle Doves or two Pigeons: And, as St. Luke observes, at the same Time, Simeon, surnamed the Just, and Anna the Prophetess, both Persons of extraordinary Sanctity among the Jews, coming into the Temple, Simeon being filled with the Holy Ghost, discovered his blessed Saviour by the Light of Faith, and with an Extasy of Joy, took him up in his Arms, gave Thanks, and said, *Lord, now lettest thou thy Servant depart in Peace according to thy Word, for mine Eyes have seen thy Salvation,* &c. Anna also added her public Thanks and Praises to those of Simeon. This holy Widow, after seven Years Marriage, had passed the rest of her Life, to her Thirty-fourth, in fasting and praying, without departing from the Temple, and now declared to all that looked for Redemption in Jerusalem, that JESUS was the MESSIAH.

Herod having long expected in vain the Return of the wise Men, entered into a strange Passion, for Fear of being dethroned; and resolving CHRIST should by no means escape, gave Orders for killing all the Children in Bethlehem, and the Borders thereof, which he thought were about his Age, to the Number of 14000: After this Butchery he went into the Hill Country, and thrice attempted the Death of John, the Son of Zachary, then in the second Year of his Age; but his Mother saved his Life, by sending him into desert Places, till the Time came that was appointed for the Manifestation of the MESSIAH to Israel, which was not to be till the thirtieth Year of his Age. But as the Babes in Bethlehem died in the room of Christ, so did John Baptist's Father die for him; for Zacharias was slain between the Temple and the Altar, because he refused to betray his Son to the Fury of this bloody Wretch.

Before this Cruelty was executed, JOSEPH thinking to return to Nazareth, GOD sent his Angel in the Night to tell him, that he should immediately take the young CHILD and his MOTHER, and fly into Egypt, because Herod would use all Means to destroy him. Accordingly they set out at Midnight, and travelled into Egypt. At which Time, as St. Jerom writes, all the Images of their Gods tumbled from their Altars to the Ground, and their Oracles ceas'd. And Eusebius tells us, that no Nation embraced the Christian Religion with such a Readiness as the Egyptians did, agreeable with the Prophecy of Isaiah, chap. xix. above 700 Years before.

After the Death of Herod, GOD sent his Angel again unto Joseph, to command his Return into the Land of Israel, as Hosea had predicted, chap. xi. He obeyed, and to avoid the Fury of Archelaus, Herod's Son, (according to the Prophets) came and dwelt in the Town of Nazareth. After which they went up every Year to Jerusalem, at the Feast of the Passover; at which Time, when JESUS was at the Age of twelve Years, being strong in Spirit, filled with Wisdom, and the Grace of God upon him, they took him with them; and after the eight Days of the Feast were

were accomplished, returned to Nazareth, but our BLESSED SAVIOUR staid behind, disputing with the *Doctors*, unknown to JOSEPH and his MOTHER ; and, after three Days, they found him in the Temple, sitting in the Midst, both hearing and asking them Questions. The BLESSED VIRGIN, surprized to see him there, tho' overjoy'd at the Sight, mildly asked him why he dealt so with them, &c. upon which he told her, he was to be about his Father's Busines; and they understood not this Saying. He then returned with his Parents to Nazareth, and was subject to them in all Things. And as St. Austin, Chrysostom, and other ancient Fathers write, laboured in the common Toils of Life 'till thirty Years were past, when GOD was pleased to manifest him to the World, by bringing John Baptist, his Messenger, out of the Wilderness, as the Prophet foretold ; who then left his Solitude, where he had led an angelical Life. His Garment was of Camel's Hair, with a Leathern Girdle about his Loins, his Meat Locusts and wild Honey ; and he appeared on the Banks of the River of Jordan, and in the Wilderness of Judea, preaching Repentance, and baptizing all those that came unto him, saying, *Repent ye, for the Kingdom of Heaven is at Hand.* For this is he that was spoken of by the Prophet Isaiah, saying, *The Voice of one crying in the Wilderness, prepare ye, &c.*

When therefore all Jerusalem went thronging into the Desart to hear this holy Forerunner, and to be baptis'd, Jesus himself went also, and in Humility hid himself among the Multitude : But tho' John had never seen him before, yet he acknowledged him to be the MESSIAH in the Presence of an exceeding great Number of People ; and being struck with a profound Respect, could not, without Difficulty, resolve to baptize him, saying, in the Presence of the chief Doctors of the Law, even the Sadducees and Pharisees, whom he called Vipers, &c. and had driven them from his Baptism. *I had need to be baptised of thee, and comest thou to me.* Our Lord only answered, that he must humble himself so far, and submit to every Ordinance ; *For, saith he, it becometh us to fulfil all Righteousness.* No sooner was he baptized, but the Heavens opened, and the Holy Spirit visibly descended on him in Form of a Dove, and rested on his Head ; (or rather a Glory descended upon him in the Manner of a Dove's Motion in the Air) and at the same Time a Voice was heard from Heaven, giving this Testimony, *This is my beloved Son, in whom I am well pleased.*

St. John Baptist having used his utmost Endeavours to persuade Men, that JESUS CHRIST was the MESSIAH so often promised, and so greatly desired, seemed to have nothing more to do in the World ; so he left the Desart to come to the Court of Herod, who received him with great Respect, even when he was most severely reprehended for his incestuous Defilements, in marrying Herodias, his Brother's Wife : But this envenomed the Spirit of Herodias against him, who soon got him thrown into Prison ; when, at the Birth-day of Herod, her Daughter so extremely pleased Herod, by dancing in the Midst of the Assembly, that he commanded her to ask of him whatsoever she pleased, and

and he would give it her, tho' it were Half of his Kingdom. She went and asked Council of her Mother; who, preferring the gratifying her Revenge, above whatever her Ambition or Covetousness could desire, bid her ask of him the Head of John Baptist. Herod was much troubled at this Request, but to fulfil his Promise, ordered that St. John's Head should be cut off and delivered to Herodias's Daughter in a Charger, who immediately brought it to her Mother. Thus ended the high Opinion which Herod had of him, who having been the great Admirer of this holy Person, became his Murderer; which Josephus reckons to be the Cause of all the Miseries that befel Herod and his Family in a short Time after.

When JESUS was baptized, he began to preach, and his whole Doctrine was directed to the Manifestation of his FATHER's Will, and Amendment of Man's Life. It proposes also one fundamental Principle, *Thou shalt love the Lord thy God with all thy Soul, and thy Neighbour as thyself.* It was plain, easie and convincing, tho' it treated of the highest Mysteries. All was Spirit, Truth, Justice, Holiness, Humility, and Charity. It neither took away or disanulled any one perfect or spiritual Precept of the Law of Moses; but rather revived, enforced, interpreted, and fulfilled the same: For whereas that commanded eternal Observance, CHRIST's Law requires also *internal Obedience:* That says, Love your Friends; this adds, Love your Enemies: That forbids us to kill, *this prohibits us from being angry:* That commands us not to commit actual Adultery; *this requires not to desire or lust after a Woman:* That taught thee to offer up a Calf, Sheep, Ox, &c. for thy Sins; *this enjoins thee to offer up a contrite Heart, by Faith in the Blood of him that died for all, with a firm and resolute Purpose of Amendment of Life.* Briefly, the Doctrines of Christ tend only to the true, sincere, and perfect Service of GOD, the Lord that created thee, and redeemed thee, for the Exaltation of his holy Name, Power, Goodness, and Glory; to the suppressing of Man's Pride, by discovering his lost and miserable State by Nature; to the Contempt of the World, and the Pomps and Vanities thereof; to the Mortification and subduing of our carnal Appetites; to true Love and unfeigned Charity towards our Neighbour; to the making us spiritually-minded; to the procuring to us Peace of Conscience, Tranquillity of Soul, Consolation of Spirit, and Purity in the outward Man: And, in a Word, to reduce Mankind again to a certain State of Innocency, Simplicity, and angelical Sanctity upon Earth, (so far as human Infirmitie will allow) and to have his Eye fixed only on the Kingdom of GOD in Heaven, and the eternal Inheritance purchased for all those that truly love and fear him. This was the Doctrine delivered by JESUS, and is the same which the holy Prophets of old foretold should be declared to the World by the true MESSIAH.

The

# The Gospel according to St. MARK.

## The Second Examination.

Q. HOW doth the Gospel  
of St. MARK begin?

N<sup>o</sup>. 1 A. With an Account of  
JOHN's preaching in the Wilder-  
ness and prophesying of our Saviour  
Christ; as is signified by Ezekiel's  
Lion, *Ezek. i. 10.*

Q. What was MARK?

2 A. A Disciple of PETER's,  
of whom he learned the Acts of  
Christ.

Q. What are the Branches to be  
handled in this *Gospel*?

3 A. The tempting of Christ,  
his Fasting, Prayer, and Miracles.

Q. When was Christ tempted?

4 A. As soon as he had received  
Baptism; whereby we learn, that  
the Spirit of GOD begins no sooner  
to work, but is soon cross'd and  
thwarted by the Spirit of the Devil,  
*chap. i. 12.*

Q. What is the Difference be-  
tween these two Spirits?

5 A. The *Spirit of GOD* is lov-  
ing, gentle, meek: not forcing,  
nor threatening: The *Spirit of the  
Devil* is subtle, cruel, false, and  
full of Terror. Between these two  
Spirits, the *Spirit of Man* is eter-  
nally toss'd, the one working to  
our *Salvation*, the other to our  
*Damnation.*

Q. Who tempted Christ?

6 A. The *Devil* and the *Jews*.

Q. From whence fetched the De-  
vil his Arguments, wherewith he  
tempted?

7 A. From three Things; either  
from the Wit and Reason of Man,  
the Custom of the World, or from  
the corrupting and wresting of the  
Scriptures, as in this Place it ap-  
pears.

Q. What doth the Devil tempt  
unto?

8 A. Sin; and the Nature of  
Sin is to destroy.

Q. What follows Sin?

9 A. A two-fold Judgement;  
the one inward, as Torment of  
Conscience and Decay of Gifts;  
the other outward, as Contempt  
and Reproach of the World.

Q. How many Kinds of Tempt-  
ations are there?

10 A. Two; Bad, which pro-  
ceeds from the Devil and his Instru-  
ments; the Good, which proceeds  
from GOD.

Q. How doth GOD use to tempt?

11 A. Two Manner of Ways,  
by Trials on the Right Hand, and  
by Trials on the Left.

Q. How doth he tempt us by  
Trials on the Right Hand?

12 A. By offering us temporal  
Blessings, as Wealth, Promotion,  
and such like, to see if we will lay  
hold on them justly, or after an in-  
direct or sinful Manner; or by be-  
stowing upon us temporal Blessings,  
to try if we will dispose of them ac-  
cording as he has commanded, and  
as his upright Almoners.

Q. How doth he tempt us by  
Trials on the Left?

13 A. By suffering Heresies to  
rise up among us, to see if they  
can seduce us; or by common Cor-  
ruption of Manners, when any Slan-  
ders or Scandals and Injuries are  
offered, to prove out Constancy,  
Patience and Love.

Q. How did the *Jews* tempt  
CHRIST?

14 A. By frivolous Questions to  
entrap his Life; as whether it were  
lawful



Baptism, and the Supper of the Lord.



*Of such is the Kingdom of God.*

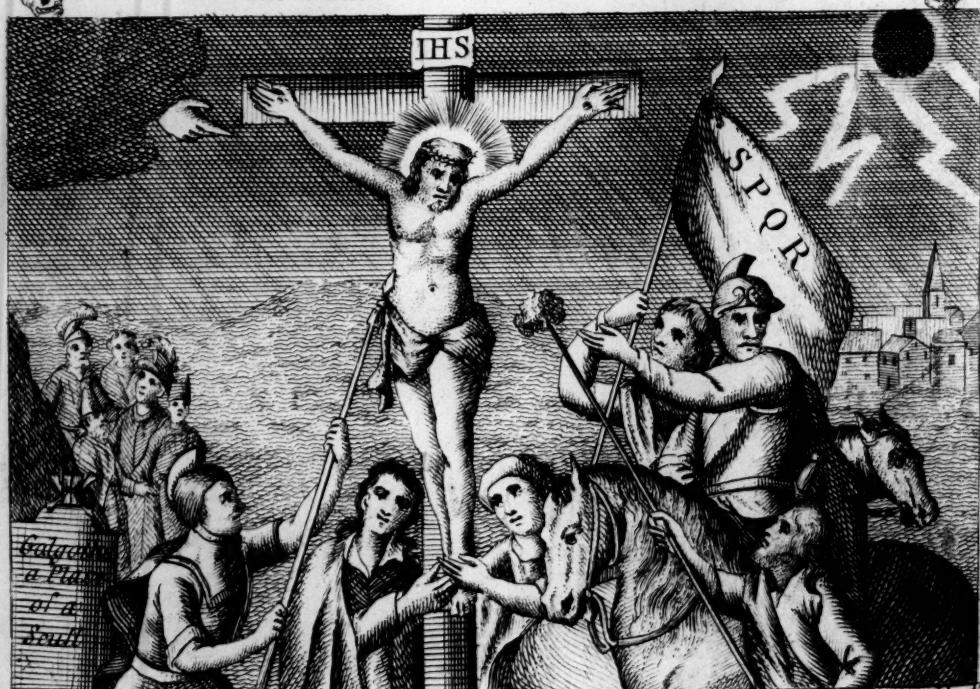
*Mat. III.13. XIX.13. Mark X.13.*



*This do in Remembrance of me.*

*Luke XXII.14. XIX. 29. John XV.1.*

The Death of our dear Redeemer.



*Mat. XVII.33. Mark XV.33. Luke XXIII.44. John I. 29. XIX. 28.*

lawful to give Tribute to *Cæsar* or not? *chap. xii. 16, 17.*

*Q.* What is Comfort in Temptation?

*15 A.* That if we abide faithful and constant, God at the last will send his Angels to deliver us, as he did to our SAVIOUR, *chap. i. 13.*

*Q.* Why doth God suffer us to be tempted?

*16 A.* For five especial Reasons: First, to try if we be faithful: Secondly, to make us seek unto him for Help: Thirdly, the better to manifest his Power and Love in delivering us: Fourthly, to create in our Hearts a Thankfulness for our Deliverance: And, Fifthly, that we may be made like unto our Saviour Christ.

*Q.* What doth this infer?

*17 A.* That we ought always to pray, that we be not led into evil Temptation.

*Q.* Doth God suffer us at any Time to fall under the Force of Temptation?

*18 A.* He doth; that he might shew us our natural Weakness, and make us more heedy in our Walking.

*Q.* After Christ was delivered from the Temptations of the Devil, what did he?

*19 A.* As we ought to do in the like Case, most carefully endeavoured to perform the Will of his Father.

*Q.* What therefore may we liken the Temptation of the Devil unto?

*20 A.* A Blow or Wound, which dismays not the good Christian, but rathers stirs him up more forcibly, to withstand the Assault of his Enemy.

*Q.* What Opportunity did the Devil watch to tempt Christ?

*21 A.* When he was alone in the Wilderness, and opprest with long Fasting.

*Q.* How long had he fasted?

*22 A.* Forty Days and Forty Nights.

*Q.* What Company had he?

*23 A.* None but the wild Beasts.

*Q.* What may we understand by the Wilderness?

*24 A.* The World; and by the wild Beasts, the inward and outward Dangers thereof.

*Q.* Inward Dangers, of what?

*25 A.* Of one's rude and untamed Affections.

*Q.* Outward Dangers, of what?

*26 A.* Of the Vanities, whereby we contiaually fall.

*Q.* What is a good Remedy against these Dangers?

*27 A.* Fasting, and not as some fast, forty Days only, as a Custom, (at Times and Seasons) but so long as we live in the Wilderness of this wicked World.

*Q.* What is fasting?

*28 A.* Abstinence from Things that gratify the Body, that we may the more readily apply to those of the Spirit.

*Q.* How many Kinds of Fasting be there?

*29 A.* Two: *Corporal*, which is restraining from Meat; and *spiritual*, which is in abstaining from Sin.

*Q.* When are we said truly to fast?

*30 A.* When we keep our Eyes from looking after Vanities; our Tongue from Cursing, Swearing, and Evil-speaking; our Hearts from meditating on Mischief; our Hands from practising unlawful Actions; and our Feet from treading the Way of Scorners.

*Q.* What is the Property of true Fasting?

*31 A.* It must not be done for vain Glory; but to mortify the Body, that it may be in Subjection to the Spirit; and to the Intent we may have the more Provision for the relieving of the Poor.

*Q.* What are the Effects that follow Fasting?

*32 A.* Health, Perfection of Memory, Sharpnes of Wit, long Life, and Happiness of Soul.

*Q.* What is the Opposite to Fasting?

*33 A.*

33. A. Intemperance: That is the Overflowing of Voluptuousness against Reason; and the Health of the Soul, seeking no other Contentment, but the Delight of the Senses.

Q. What are the Effects that follow it?

34. A. Disorder, Impudence, Unseemliness, Negligence, Imbecility of Body, and Destruction of the Soul.

Q. Wherein consists Intemperance?

35. A. In sumptuous Feasting.

Q. Is it not tolerable for Christians to feast?

36. A. Yes, if it be done with Moderation and Thanksgiving, as appears by the Example of MATTHEW, who feasted our Saviour Christ.

Q. Whom must we feast?

37. A. Not our rich Neighbours, lest they bid us again, and so Recompence be made; but the Poor, Maimed, Lame, and Blind; and God shall reward us at the Resurrection of the Just, Luke xiv. 12, 13.

Q. What must be joined with Fasting to make it acceptable?

38. A. Repentance and Prayer.

Q. What is Repentance?

39. A. An hearty Sorrow for Sin, with a firm Resolution never to offend again: So that it is not enough to be grieved for our Sins, except we likewise amend.

Q. Give me an Instance?

40. A. It is our Saviour's Words, Repent and amend for the Kingdom of GOD is at Hand.

Q. What goes before Repentance?

41. A. Admonition, that Forgiveness may follow.

Q. Who hath Power to forgive Sins?

42. A. CHRIST, the Son of GOD, chap. ii. 12.

Q. When hath he Power to forgive?

43. A. Whensoever we call upon him by Faith, as by the Example of the Blind Men, chap. x.

Q. What doth this Readiness to forgive infer?

44. A. Imitation in us to do the like, one towards the other; because except we forgive one another, we shall not be forgiven of our Father which is in Heaven, chap. xi. 26.

Q. How many Circumstances as touching ourselves, are to be considered in pardoning Offences?

45. A. Six: First, who it is that must forgive every one, as well the King as the Subject. Secondly, what is to be forgiven; not only slight Offences, but all capital Wrongs, whether sudden or premeditated. Thirdly, who they are we must forgive; namely our Christian Brethren. Fourthly, how often? Not seven Times only, but seventy Times seven. Fifthly, in what Sort; not feignedly, but from the Heart. Sixthly, when not at the Altar only and when we pray, but at all Times, when our Brother shall seem to offend. In all these Duties forgive, as we would have GOD forgive us.

Q. In how many Things consisteth Forgiveness?

46. A. Four: Connovere, to wink at our Brother's Offences: Condonare, to pardon the Quality of the Offence: Remittere, to withhold the Punishment: And Indulgere, to take into Favour.

Q. But if the Offence be such, as we must needs reprove our Brother, how must it be done?

47. A. Mildly, lovingly, secretly, and guiltless ourselves of what we reprove him for; freely and without Fear, upon a true and just Occasion, and at a fit Time.

Q. To what may we compare him, that is a great Reprehender of others, and never looks into his own Infirmities?

48. A. To five Things: To the Lamp in the Temple, which giveth Light to the Priests, and consumes itself. Secondly, to the Eye that sees all Things, but sees not itself. Thirdly, to Noah's Workmen, that built an Ark to save Noah

*Noah*, and were drowned themselves. Fourthly, to such an one, as clothes others, and goes naked himself. Fifthly, to *Esau*, that was a Forester, and lived always Abroad, and therefore did lose the Blessing at Home.

Q. What is the Key that opens to Forgiveness before GOD?

49 A. Prayer, which is a Calling upon GOD in the Time of Trouble.

Q. How many Sorts of Prayer are there?

50 A. Two: *Mental*, confisiting in the Heart without Utterance from the Tongue; and *Vocal*, conceived in the Heart, and pronounced with the Tongue.

Q. How many are the Properties of Prayer?

51 A. Four: It must be *secret*, without Ostentation; *zealous* without doubting to obtain; *brief*, without much babbling; and *constant*, without Intermission, *chap. xi. 23.*

Q. How many Reasons are there to prove the Goodnes of Prayer?

52 A. Six. First, it is full of Joy; for in the Company of GOD there is nothing but Joy. Secondly GOD hath built an House and appointed a Day for it. Thirdly, it maketh us like the Angels in Heaven. Fourthly, it is as Incense in the Nostrils of GOD. Fifthly, it doth more Good than Alms-deeds; for by our Alms we help a few, but by Prayer we may do Good to Thousands. Sixthly, it is a victorious Gift; for it overcometh GOD, who being Almighty, overcometh all Things.

Q. When must we pray?

53 A. At all Times; because of our Daily Wants, manifold Infirmities and Temptations from the World, the Flesh, and the Devil, we know not when the Lord will call us to Judgement, *chap. xiii. 13.*

Q. What are Enemies to Prayer?

54 A. Drowsiness and Carelessness; and therefore our Saviour hath said, *Watch and pray.*

Q. How must our Minds be disposed when we pray?

55 A. We must be in Charity with all Men.

Q. What may encourage us to pray?

56 A. The faithful Promise of the Lord, that he will hear us; *Ajk, and ye shall have; knock, and it shall be opened unto you.*

Q. How doth our Lord himself particularly teach us to pray?

57 A. When we pray to say *Our Father, &c. Mat. vi. 9. Luke xi. 2.*

Q. What are the general Parts of this Prayer?

58 A. There are three, viz. the *Preface*, the *Petitions*, and the *Conclusions*, which is called the *Lord's Prayer*, because he was the *Author or Composer of it.*

Q. What is the Preface?

59 A. **Our Father which art in Heaven.** This teaches us whom we are to pray to, and with what Frame of Spirit we should pray, i.e. with Reverence, Charity, and Confidence.

Q. Why are we directed to pray after this Manner?

60 A. Because, First, as GOD is our *Heavenly Father*, he must be invested with Authority, Majesty, and Power, to require Respect from us. Secondly, it requires us to pray for others as well as ourselves, which is Charity, and therefore we say, not *My Father*, but *Our Father*. Thirdly, we are to pray with Confidence, because it represents GOD as the *Giver of all Goodness*, and one whom we may claim a particular Interest in, as being *Our Father.*

Q. How many Petitions are there in the *Lord's Prayer?*

**61 A.** Six\*: In the three first we desire that God may be glorified by our worshipping him, serving him, and obeying him as we ought to do: Saying, **Hallowed be thy Name**, &c. And in the other three, viz. **Give us this Day our daily Bread**, &c. is meant that our Wants may be supplied daily, both for our Souls and Bodies, and shews the Necessity of our forgiving our Brethren, if we expect to have our *Trespasses* forgiven, and that we may not fall into Temptation, but be delivered from Evil, *Mat. vi. 14, 15. Mark xi. 25. Luke vi. 37.* and *1 Cor. x. 13. 2 Pet. ii. 9.*

**Q.** What is the Doxology or Conclusion of the *Lord's Prayer*?

**62 A.** **For thine is the Kingdom, the Power, and the Glory for ever and ever, Amen.**

**Q.** What is meant by this Doxology?

**63 A.** It is a solemn Form of Praise and Thanksgiving used in the Church of God, and contains an Acknowledgement of God's Excellencies, and of the Honour and Thanks which we are to render to him for whatever we receive; and of the End, to which they are to be applied to his Glory.

**Q.** Why do we say Amen at the Conclusion?

**64 A.** *Amen*, signifies So be it, and is as much as to say, I trust God will of his Mercy and Goodness, thro' our

Lord

\* There are several other Things to be considered in this *Prayer*, particularly in these Words, *Thy Kingdom come*, by which is meant God's sovereign Authority in the World, the Power of his Grace in the Church, and the Perfection of Glory in Heaven. The first is called his *General Kingdom*, in which he ruleth with great Majesty over all his Creatures. (See *Psal. ciii. 19.*) The others are considered in a two-fold Sense, namely, *The Kingdom of Grace, and the Kingdom of Glory*; they regard both Time and Place; the former is in this Life, on Earth; and that spiritual Estate, wherein the People of God do willingly and chearfully conform, subject and submit themselves to the Will of God; therefore we pray that God would rule in our Hearts, and enlarge the Christian Church, by destroying the Power of *Sin and Satan*; and that he would hasten his Kingdom of Glory, which is that blessed State of God's People in Heaven. The Word *Come* in this Petition implieth the increasing and proceeding of the Kingdom of Grace unto Perfection, and the hastening the Kingdom of Glory. And now we are to consider that the Devil hath a Kingdom in this World, he is called a Prince, the God of this World, the Ruler of Darkness, and is over the Disobedient. But he is not a Ruler by God's Ordination, but by God's Permission, and his own Usurpation. The Kingdom of the Devil is contrary to the Kingdom of God; and as one is advanced, the other is destroyed, i. e. as the glorious Angels and the glorified Saints do the Will of God with all Chearfulness, Diligence, Affection, Fervency and Sincerity, therefore we are to wish that it might be done on Earth as it is in Heaven. I fear our Souls may say to us as Christ said to his Disciples, *Mat. xxvi. 40. What! could ye not Watch with me one Hour? See Mat. xxiv. 43.* And consider this, ye that forget God, nay, ye that forget yourselves, left he pluck you away, and there be none to deliver you, *Psal. l. 22.*

**Obs.** The Life and Conversation of our *Blessed Saviour* was always agreeable to his Doctrine, and a lively Representation of the Perfections thereof. He was a Man of such Gravity, that he was never observed to laugh; of such

Humility

Lord JESUS CHRIST, grant all that I have prayed for, from his own Words, *Mat. vii. 8, and 21, 22. John xiv. 23.* and as we read in the 1 Epistle of St. *John v. 14.*

*Q.* How was Prayer effectual in CHRIST?

*65 A.* By Prayer he wrought some of his Miracles, as appeareth, *chap. vii.*

34.

*Q.* What is a Miracle?

*66 A.* An Act exceeding the Course of Nature.

*Q.* Why was it requisite that Christ should work Miracles?

*67 A.* To prove himself both GOD and Man: and consequently, the true Messiah and Saviour of the World.

*Q.* To save, how many Ways may be understood?

*68 A.* Two: First in preserving and

giving temporal Blessings to all; and secondly, in redeeming of some, by giving eternal Happiness to the Elect

*Q.* What are the Miracles of CHRIST?

*69 A.* Giving Sight to the Blind, Strength to the Lame, Health to the Sick, walking upon the Water, raising of the Dead.

*Q.* In this Respect what is CHRIST called?

*70 A.* A Physician.

*Q.* How doth he differ from other Physicians?

*71 A.* He wrought by his own Power, and looked not for Reward: He scorned not to handle and touch his sick Patients, notwithstanding the Contagion of their Diseases, and he went about and offered himself to the Diseased.

Humility, that tho' he was the Son of God, yet he scarce had the Dignity of a Servant; of such a sweet and mild Temper, that all the Abuses and Injuries of his Enemies never wrested from him an angry Word; and is truly such a one as he is described by *Isaiah, chap. xlvi. and Zach. ix. 9.*

In the Days of *Tiberius Cæsar*, the Governors of the several Provinces used to advertise the Senate of such Occurrences, as happened in their Countries; and *Publius Lentulus*, being President of *Judea*, writ the following Epistle to the Senate and People of *Rome*.

" There appeared in these our Days, a Man of great Virtue, named JESUS CHRIST, who is yet living among us, and of the Gentiles is accepted for a Prophet of Truth; but his own Disciples call him the Son of God. " He raiseth the Dead, and cureth all Manner of Diseases: A Man of Stature somewhat tall and comely, with a very reverend Countenance, such as the Eeholder's may both love and fear. His Hair is of the Colour of a Filbert full ripe, and plain almost down to his Ears; but from the Ears downwards, somewhat curl'd, and more orient of Colour, waving about his Shoulders. In the Midst of his Head goeth a Seam or Partition of his Hair, after the Manner of the Nazarites: His Forehead very plain and smooth; his Face without a Spot or Wrinkle, beautified with a comely Red; his Nose and Mouth so formed, as nothing can be reprehended; his Beard somewhat thick, agreeable in Colour to the Hair of his Head, not of any great Length, but forked in the Midst; of an innocent and mature Look; his Eyes, grey, clear, and quick. In reproofing, he is terrible; in admonishing, courteous and fair-spoken; pleasant in Speech, mixed with Gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In Proportion of Body well-shaped and st freight: His Hands and Arms very delectable to behold; in speaking

" ing

" ing very temperate, modest and wise. A Man, for his singular Beauty, surpassing the Children of Men."

*Josephus*, a Jew, by Nation and Profession, who writ the History of the Destruction of *Jerusalem*, &c. (of which he was an Eye Witness) but 40 Years after the Death of Christ, in his Antiquities, saith, " In these Times lived Jesus, a very wise Man, if it be lawful to call him a Man; because in Truth he did marvellous Things, and was Master and Teacher to them that loved him, and fought after Truth; The Jews and Gentiles assembled to him, and followed him in great Numbers. And tho' he was afterwards accused by some of the chief of our Religion, and crucified, yet he was not forsaken of those who before followed him; and three Days after his Death he appeared alive unto them, according as the Prophets, inspired by God, had foretold and prophesied of him. And now, even in our Days, the Doctrine and the Name of Christians continues, and is spread over all the World."

Our Blessed Lord's first Care was the miraculous Calling of his Disciples, and Followers, who were of several Occupations, States, and Conditions in the World; and yet, in an Instant, they left Father, Mother, Wives, Children, and all other temporal Concerns, and followed Jesus; who had nothing to bestow upon them but the Promise of Happiness in the World to come. He had no earthly Friend to countenance him, but was accounted by the Scribes and Pharisees a common Disturber of the State; nor had he a House where to lay his Head. And yet worldly-minded Men and Women, great Sinners and lewd Persons, left all their Enjoyments to follow him, hazarding their Lives in Defence of his Doctrine. He wrought many Miracles above all human Power, in the open View of the Jews, and Multitudes of other Persons who were Witnesses, to the Surprise of all the Spectators; first of all changing Water into Wine, miraculous Draughts of Fishes, healing the Sick, opening the Eyes of the Blind, making the Lame to Walk: and having obtained great Fame, particularly by raising Lazarus from the Dead, the Pharisees assembled to deliberate what to do, saying, *If we let this Man alone, all the People will believe on him, &c.*

In the chief Passages of our Saviour's Life, we read, 1st. That as soon as he was baptized, he shewed all the Faithful, by his own Example, that after they had once entered into the Christian State, they ought to prepare for Suffering and Temptation: For being led by the Holy Spirit into the Desert, and having fasted forty Days and forty Nights, he was tempted by the Devil, who said unto him, *If thou art the Son of God, command these Stones to be made Bread.* To whom Jesus answered, that *Man doth not live by Bread alone, but by every Word that proceedeth out of the Mouth of God.* The Prince of Darkness was not disengaged at this, but carried our Saviour to the Top of the Pinnacle of the Temple, and after that into an exceeding high Mountain, using such like vain Speeches; but Jesus answered the Tempter, *Get thee behind me, Satan, &c.* which gave the Devil a total Repulse, and the Angels came and ministered unto him.

*Nicodemus*, a Nobleman of the Jews, being concerned at what he had heard related of our Saviour, resolved to be informed of the Truth; and at this Time our Saviour having many Enemies, *Nicodemus* thought it safest to go by Night; and being come, told him, he really believed he was a Teacher sent from God, since no Man could do such Miracles unless God was with him. Jesus answered, *Except a Man be born again, he cannot see the King-*

dom of God. Nicodemus understood these Words in a natural Sense ; but Jesus explained it to him, and reasoned with him about the marvellous Effects of the Work of the Holy Spirit, by which this learned Man was convinced, and it made such Impression upon him, that he who at first seemed fearful to come to our Saviour, had the Courage afterwards to maintain, publickly, his Innocency in a full Council, and to declare, at his Death, that he would have no Part in it.

Our SAVIOUR, for avoiding a while the Malice of the *Pharisees*, who had counselled *Herod* to throw St. John Baptist into Prison, left *Judea*, and returned into *Galilee* ; where he met with a *Samaritan* Woman, who was coming to draw Water from a Well, near which Christ was sitting ; and being athirst by his wearisome Travelling, he asked her to give him some Water to drink. The Woman seemed somewhat surprized that a Jew should ask Water of a *Samaritan*, a People extremely abhorred by the Jews : But Jesus answered, that if she knew the Gift of God, and who it was that asked Drink of her, she would have asked of him, and he would have given her living Water, which should never cease to refresh her, 'till she had eternal Life : And he made known to her all the Mysteries of the new Law ; which is the Worship of God in Spirit and in Truth. The Woman grew very attentive to what he said, and replied, that the Messiah would come and teach them all Things. Jesus answered, I am he. Whereupon she went into the Town, and informed the People of what she had heard, who went out to him, and entreated him to enter into their City, where he staid three Days ; and having drawn many Disciples after him, chose out of this Number twelve Persons, whom he designed to be the Founders of his Church to future Ages, honouring them with the Title of *Apostles*, as being to be sent to preach his Name and *Gospel* throughout the World ; who had this Advantage above the rest that they were as it were his Domesticks, and lived with him in the same House ; for he kept the *Passover*, and eat the *Lamb* with them alone : So that they were true Witnesses, not only of his Actions and publick Preachings, but of his private Life and Secrets, after he had discoursed to others in Parables.



The

# The Gospel according to St. LUKE.

## The Third Examination.

**Q.** HOW doth St. Luke begin his Gospel?

**N<sup>o</sup> 1 A.** With an Account of John Baptist, our Saviour's Forerunner, who declared him to be the Messiah; with a particular Relation of his miraculous Conception, Birth, and Parentage; and is likened to Ezekiel's Ox.

**Q.** What was St. Luke?

**2 A.** A Physician of Antioch, and a Companion with St. PAUL in his Travels.

**Q.** Did he write the Gospel as an Eye-witness of the same.

**3 A.** No; but he had heard from St. PAUL and others.

**Q.** What are the Points, from whence we must derive our Argument in this Gospel?

**4 A.** The Preaching of Christ, the Slanders which he suffered for the same, his Apprehension, and Examination.

**Q.** When began Christ to preach?

**5 A.** At twelve Years of Age, when his Parents found him disputing with the Doctors in the Temple, chap. ii. 46.

**Q.** How shall we know a good Preacher?

**6 A.** By his Fruits, which are his Doctrine, if it be of GOD; and his Conversation, if it be according to his Doctrine.

**Q.** How many Things are required in a Preacher?

**7 A.** Seven Things; to teach, to exhort, to pray, to praise, to reprove, to encourage, and to bless, lifting up his Hands occasionally.

**Q.** What is it to teach?

**8 A.** To declare the true Meaning of the Scriptures.

**Q.** What is it to exhort?

**9 A.** To encourage Men to remember what they have heard; and to be serious with them; not to forget that which they have learned, but to bring forth the Fruits of a good Life.

**Q.** What are the Fruits of a good Life?

**10 A.** Deeds of Charity, done to the Honour of GOD, and the Good of our Neighbour.

**Q.** To what End are they available?

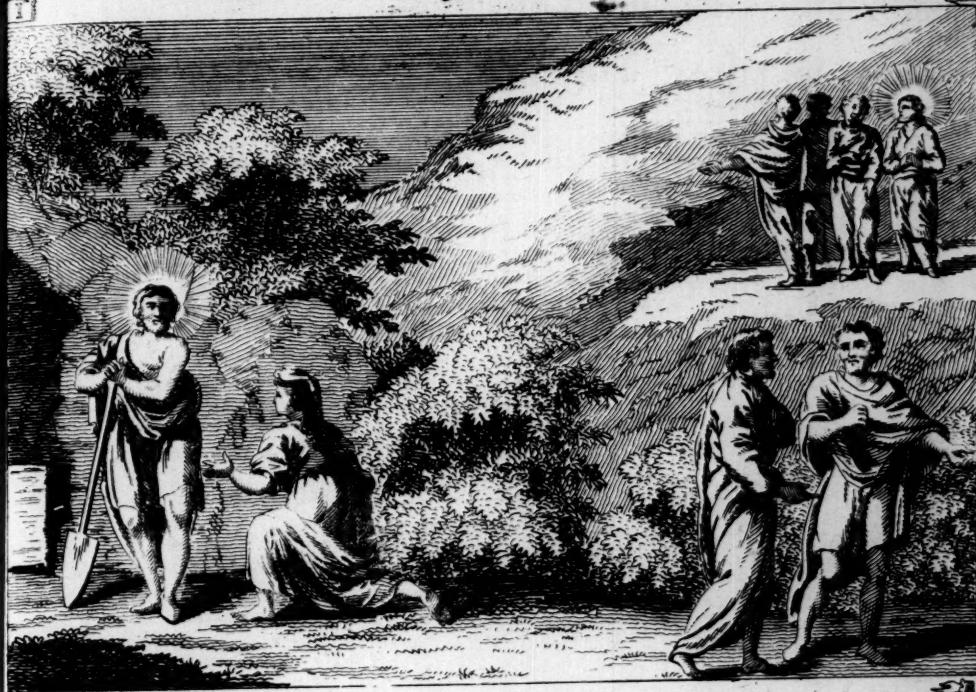
**11 A.** To shew how near, or how far off we are from Christ. For he that finds by the Disposition of his Heart, that he wisheth well to all Men, not only his Friends but his Enemies, hath a sure Testimony that

GOD

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\* From the Example of Christ's lifting up his Hands, and giving the Apostles his Benediction before he ascended into Heaven, *Luke xxiv. 50, 51.* We learn that the Custom of the Jews, was to give the Benediction to a good Number, or Congregation of People, with an Elevation and Extension of the Hands, as appears from the Practice of Aaron, *Lev. ix. 22.* But to any particular Person the Blessing was given with the Imposition of Hands, as the Example of Jacob with Regard to *Ephraim* and *Manasseh* plainly shews, *Gen. xlvi. 14.* And the Apostle PAUL in particular, used this Method of lifting up his Hands, when he was preaching to the *Gentiles*. A Motion with the Hands is very becoming a Minister of the Gospel. It strikes the Eye, the Ear, and the Understanding, and helps to keep the heedless Part of the Congregation from falling asleep in the Church.

*The Resurrection of JESUS CHRIST.*



*Mat. XVII. 9. Mark. IX. 9. John. XX. 1 Cor. XV.*

*CHRIST'S Assention into HEAVEN.*



*Acts. Chap. 1. and 2.*



GOD doth dwell in him; whereas on the contrary, he that feeleth not the Heat of Charity in his Heart, may think assuredly GOD is far from him.

Q. Are we justified then by Works?

12 A. Yes, before Men; but by Faith before GOD.

Q. What is it to pray?

13 A. To desire of GOD, to open the Hearts of the Hearers, that they may be edified by their Hearing.

Q. What is it to praise?

14 A. To give GOD Thanks for them, when they seem to profit,

Q. What is it to reprove?

15 A. It is to inveigh against their Sins, laying before them the Judgment of GOD.

Q. What is it to encourage?

16 A. To give Boldnes to the Penitent, assuring them of Mercy.

Q. What is required in the Hearers?

17 A. Five Things. First, diligent Attention, not to have their Minds carried away in the Time of Preaching, through Vanities. Secondly, Meditation, to ruminante upon such good Lessons as they have heard. Thirdly, Application, to express it in the Manner of their Life. Fourthly, Prayer, for the Continuance of GOD's Spirit upon their Teachers. And, Fifthly, Thanksgiving, for the Light of the Gospel.

Q. After what Manner doth Christ teach us?

18 A. Sometimes by Parables and Similitudes, and sometimes more plainly and familiarly.

Q. Why did he teach by Parables?

19 A. Because the unbelieving Jews might hear and not understand, chap. viii. 10.

Q. What is a Parable?

20 A. A Discourse, containing one Thing in Words, and another in Sense.

Q. What Vices doth Christ reprove?

21 A. All.

Q. How doth he reprove Ambition?

22 A. By saying to his Apostles, *He that seemeth least among you, the same shall be great*, chap. ix. 48.

Q. How Pride?

23 A. *He that exaleth himself, shall be brought low; and he that humbleth himself shall be exalted*, chap. xviii. 14.

Q. How Revenge?

24 A. When JAMES and JOHN saw the Samaritans would not receive CHRIST, they would have had him call for Fire from Heaven, to consume them; But CHRIST rebuked them, saying, *Ye wot not of what Spirit ye are: I come not to destroy, but to save*, chap. ix. 55, 56.

Q. How Inconstancy in falling from the Truth?

25 A. *No Man putting his Hand to the Plow, and looking back, is fit for the Kingdom of God*, chap. ix. 62.

Q. How neglecting of the Word when it is preached, and not bringing forth Fruit of Repentance?

26 A. *It shall be easier for Tyre and Sidon in the Day of Judgement than for such Men*, chap. x. 14.

Q. How Worldly Carefulness?

27 A. By the Parable of the rich Man, that built his Barns wide, and laid up Goods for many Years, and said to his Soul, Now take thy Rest; when presently GOD pronounced upon him, *Thou Fool, this Night thy Soul shall be required of thee*, chap. xii. 19, 20.

Q. How else?

28 A. By the Example of the Ravens and the Lillies of the Field, which neither sow nor reap, yet GOD feeds them; and the Lillies are cloathed with greater Royalty than Solomon, chap. xii. 24, 27.

Q. By what Reason doth CHRIST confute the Folly of wordly-minded Men?

29 A. By Arguments taken from the lesser to the greater; saying, *Which of you by taking Thought, can add*

*add to his Stature one Cubit? If then ye be not able to do the less, how will ye perform the greater?* ver. 25, 26.

Q. What must then be our Care?

30 A. Not for Trash of this World, but to lay up Treasure in Heaven, where neither Thief approaches, nor the Rust can corrupt, ver. 33.

Q. How reproveth CHRIST rash Judgement, as when we condemn such upon whom GOD executeth his Judgements, to be greater Sinners than we overselves are?

31 A. By telling us, that *except we repent we shall all likewise perish*, because whosoever hath deserved worst, we (if God should enter into Judgement with us) have deserved as bad Things as they, chap. xiii. 3.

Q. How doth he reprove the Trust in our own Merits?

32 A. By saying, that *when we have done all we can, we are still unprofitable Servants; because we can do nothing, but that which is our Duty to do*, chap. vii. 20.

Q. Whom doth CHRIST pronounce blessed?

33 A. The Peace-maker; the Poor in Spirit; the Sorrowful; they that hunger after Righteousness; the Persecuted, *for great shall their Rewards be in Heaven*, Matt. v. 3 to 13.

Q. Wherein doth Blessedness consist?

34 A. Not in Honour, for then

Pharaoh had been blessed; not in Wit, for their Achitophel had been blessed; nor in Wealth, for then Ahab had been blessed; but in the Fear of the Lord.

Q. How is this Fear preserved?

35 A. By having a Regard to the ten Commandments\*, the same which GOD spake in the 20th Chapter of Exodus, and are confirmed by Christ, Mat. xix. 18, 19.

Q. To mention one in particular, let me hear you say the fourth Commandment?

36 A. Remember the Sabbath Day, to keep it holy, six Days shalt thou labour and do all thy Work, but the seventh Day is the Sabbath of the Lord thy God, in it thou shall not do any Work, thou, nor thy Son, nor thy Daughter, nor thy Man-Servant, nor thy Maid Servant, nor thy Cattle, nor the Stranger, that is within thy Gates: For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day; wherefore the Lord blessed the Sabbath-day, and hallowed it.

Q. What is required in the fourth Commandment?

37 A. The keeping Holy to GOD, such set Times as he hath appointed in his Word, expressly one whole Day in seven to be an holy Sabbath to himself, Lev. xix. 30. Deut. v. 12.

Q. Which

\* The Duties of a Christian are still to be comprehended in these Commandments. First, our Duty to God is understood in the Sum of what is required in the first Four. Namely, to serve God truly all the Days of our Lives, Mat. iv. 10. Mark xii. 30. Luke xii. 5. John iv. 23. Acts xx. 36. Heb. xi. 6. Psal. xcix. 3. 1 Cor. x. 31. Col. iii. 16. Levit. x. 3. (Of the Sabbath I shall speak hereafter, See John xx. 10. Acts xx. 7. &c.) Our Duty towards our Neighbour is contained in the six last Commandments, Mat. vii. 12. and xv. 4. Luke vi. 31. John iii. 15. Rom. 13. 7. Heb. xiii. 4. Eph. vi. 1. Col. iv. 1. James ii. 8. Jer. xxii. 13. &c. And tho' they are under Ten different Heads, yet our Saviour hath said they are but Two, Mat. xxii. divided into Two Tables, containing my Duty towards God, my Neighbour, and myself.

**Q.** Which Day of the Seven hath God appointed to be the Weekly Sabbath?

**38 A.** From the Beginning of the World to the Resurrection of Christ, God appointed the seventh Day of the Week to be the weekly Sabbath, and the first Day of the Week ever since, to continue to the End of the World, which is the Christian Sabbath, *Luke xxiv. 1. Acts xx. 7. Rev i. 10.*

**Q.** How is the Sabbath to be sanctified?

**39 A.** By an holy Resting all that Day, even from such worldly Employments and Recreations, as are lawful on other Days, and spending the whole Time in public and private Exercises of God's Worship, except so much as is to be taken up in the Works of Necessity and Mercy, *Lev. xxiii. 3. Pscl. xcii. 1. 2. Mat. xii. 12.*

**Q.** What is forbidden in the fourth Commandment?

**40 A.** The Omission and careless Performance of the Duties required, and the profaning the Day by Idleness, or doing that which is in itself sinful, or by unnecessary Thoughts, Words, or Works, about worldly Employments, and Recreations. *Ezek. xxiii. 38. Ijai. lviii. 13.*

**Q.** What are the Reasons annexed to the fourth Commandment?

**41 A.** The Reasons annexed are, God's allowing us six Days of the Week for our own Employment, his challenging a special Propriety in the seventh, his own Example, and his blessing the Sabbath-day, *Exod. xxxi. 15, 16, 17. Lev. xxiii. 13. Gen. ii. 3.*

**Q.** Wherein consisteth the Performance of the Commandments?

**42 A.** Not only in bridling the Hands, but in restraining the Affections of the Heart; as it is not enough to refrain from the shedding of Blood, but from the Thought thereof.

**Q.** How doth Christ threaten the Cruel?

**43 A.** He that in Anger calls his Brother Fool, shall be in Danger of Hell Fire, *Mat. v. 22.*

**Q.** To what strict Reckoning will he call the Lascivious?

**44 A.** *Whoever looketh on a Woman, to lust after her, hath (faith he) committed Adultery already with her in his Heart, Mat. v. 28.*

**Q.** Is it lawful for a Man to put away his Wife?

**45 A.** No, except it be for Fornication?

**Q.** What Oath, must we use in our private

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\* The Jewish Sabbath was at first instituted, not barely in Commemoration of God's creating the World, but (there is another Reason subjoined) in Memory of their Deliverance from the *Egyptian* Bondage, *Exod. xiii. 3.* This Bondage of theirs was an Emblem of our Captivity under Sin, and their Deliverance a Type that our spiritual Redemption was to be accomplished, it became proper that the old Jewish Sabbath, *i. e.* the seventh Day, should be passed over, and the first made Choice of, to be honoured with two such glorious Miracles, as the Resurrection of our blessed Lord from the Dead, and the Coming of the Holy Ghost from Heaven. After this, indeed, we find the Apostles frequenting the Synagogue on the Jewish Sabbath, but from the Time of our Lord's Resurrection, they never did it (as before) according to the Commandment, but according to Custom, or as the Manner was, *Acts xvii. 12.* And therefore we have Reason to believe that from the very first they looked upon the ancient Sabbath superceded by this other, which from the Beginning they called the Lord's Day, and from the Beginning employed in Acts of religious Worship: To which Purpose we find *Ignatius* exhorting Christians not to baptise with the Jews, but to live according to our Lord's Day, in which our Life arose with him.

private Conversation ?

46 A. Yea, Yea, and Nay, Nay ; for whatsoever is more than that, cometh of Evil.

Q. By what may we swear ?

47 A. Neither by Heaven, for it is the Throne of God ; nor by the Earth, because it is his Foot-stool.

Q. May we not swear at all ?

48 A. Yes, before a *Magistrate*, for the Confirmation of the Truth, and not otherwise.

Q. What is an Oath ?

49 A. A Calling on God to Witness, that what we swear is true, or to revenge us, if it be a Lie.

Q. May we, who are human Creatures, be revenged one upon another ?

50 A. No, because CHRIST hath said, *Bless them that curse you ; and do good to them that hate you*, Mat. v. 44.

Q. By what Reason doth CHRIST bind us hereunto ?

51 A. By an Argument taken from the Nature of God, who is gracious and loving unto Mankind ; as he maketh the Sun to rise, and the Rain to fall upon the Just and the Unjust,

Q. Who is just ?

52 A. Not any Man ; for he that saith he hath no Sin is a Liar, and there is no Truth in him.

Q. How many Sorts of Sinners are there ?

53 A. Three : The first are of a reprobate Sense, neither fearing God nor Man, as *Pharaoh, Judas, &c.* The second are such as before God are very impious ; yet to themselves and the World seem righteous ; and of this Sort are the *Pharisees* and *Hypocrites*. The third are of those, that in the Sight of God and the World are Sinners ; but because they acknowledge their Sins, and are displeased with themselves for the same, praying unto God for his Grace, therefore are of him, and reputed righteous, as *Mary Magdalene, Zacchaeus*, and the *Thief upon the Cross*.

Q. What is a special Note to know a repentant Sinner by ?

54 A. Vigilancy ; that when the Lord cometh, we be not found unprofitable Servants.

Q. Who are called profitable Servants ?

55 A. Such as with Care perform the Will of their Master.

Q. Who are called unprofitable Servants ?

56 A. First, such as are *Magistrates*, and abuse their Authority, to the Hurt of such as are under them. Secondly, such as are under the Degree of *Subjects*, and neglect their Calling, or deprave it by their wicked Practices. Thirdly, *rich Men*, that help not the Poor. Fourthly, the *Wife* and *Learned*, that suffer the Ignorant to go astray, for Want of their good Council and Instruction.

Q. For all those good Instructions which CHRIST gave unto the Jews, how did they reward him ?

57 A. With Slander and Reproach ; saying, that he did blaspheme, and cast out Devils by the Power of Belzebub, the Prince of Devils, chap.xi.15.

Q. What is Blasphemy ?

58 A. A Detraction from the Power of the Holy Ghost.

Q. Was it sufficient to allay the Malice of the Jews, to say CHRIST was a Blasphemer ?

59 A. No, the Condition of envious Men is such, as when they have done what Disgrace they can in Words, they practise Deeds, for the Overthrow of them they hate.

Q. How did they practise CHRIST's Overthrow ?

60 A. By hiring *Judas* to betray him unto them.

Q. What do we learn by this, that among the Twelve there was a Traitor.

61 A. That even amongst the smallest Number of God's Elect, there the Devil hath his Instruments.

Q. For

Q. For what did *Judas* betray his Master?

62 A. For Money, as many do their Souls, *chap. xxi.*

Q. What was the last memorable Thing that *CHRIST* did before he was betrayed?

63 A. The Institution of the *Sacrament* of his *Body* and *Blood*.

Q. Why was the *Sacrament\** of the *Lord's Supper* ordained?

64 A. For the continual *Remembrance* of the *Sacrifice* of the *Death of Christ*, and of the Benefits which we receive thereby; and for this End our *Lord* appointed it immediately before his *Death*, *Luke xxii. 19. 1 Cor. xi. 23 to 26. 2d Mat. xxvi. 26.*

Q. Of how many Things doth this *Sacrament* consist?

65 A. Of two: The visible Substance, which is *Bread* and *Wine*; and invisible Grace, which is *Redemption* by his *Death* to all that receive this *Sacrament* worthily.

Q. Why is *CHRIST*'s *Death* called a *Sacrifice*?

66 A. Because *CHRIST* was a *Sacrifice* for Sin, *Heb. xi. 26. 2 Cor. v. 21.* and this is the outward Part of the *Lord's Supper*, *Bread* and *Wine*.

Q. What is the inward Part signified?

67 A. The *Body* and *Blood* of *CHRIST*, which are verily and indeed taken and received by the Faithful in the *Lord's Supper*, i. e. they do

thereby actually partake of that great *Sacrifice* which *CHRIST* offered up, and of all the Benefits which he thereby merited for Mankind, in Order to the sanctifying and saving their Souls, *1 Cor. x. 16.*

Q. What are these Benefits?

68 A. The strengthening and refreshing of our Souls by the *Body* and *Blood* of *CHRIST*, as our Bodies are by the *Bread* and *Wine*.

Q. How many Things are required for the worthy receiving?

69 A. Four: *Knowledge* to discern a Difference betwixt this holy *Ordinance*, and other Ceremonies; *Faith* to believe that *CHRIST* died for us; *Repentance*, to be sorry for Sins; and *Charity* to forgive our Brethren, *1 Cor. v. 8. x. 11. xi. 31. 2 Cor. xiii. 5. Heb. x. 22, Mat. v. 23.*

Q. Is it not enough then to remember *CHRIST* by *Meditation*, *Reading*, and *Hearing*?

70 A. No, except we do likewise actually receive his *Body* and *Blood* in the *Sacrament* of the *Supper*.

Q. What is required of them who come to the *Lord's Supper*?

71 A. To examine themselves, whether they repent them truly of their former Sins, stedfastly purposing to lead a new Life; to have a lively *Faith* in *God's Mercy* through *Christ*, with a thankful *Remembrance* of his *Death*, and to be in *Charity* with all Men.

\* This *Sacrament* is to continue 'till *CHRIST*'s second Coming, to judge the World. All who rightly receive it do hereby actually partake of that great *Sacrifice* which *Christ* offered, and of all the *Benefits* which he thereby merited to Mankind, in order to the *Sanctifying* and *Saving* of their Souls. *Mat. vi. 23, 24. 1 Cor. chap. x. and xi. Heb. x. 22.* The holy *Mystery* is to be understood in the *refreshing* of our Souls from Time to Time, as *Bread* and *Wine* nourish our Bodies, and therefore ought not to be neglected, if we expect to grow in that Grace, we are supposed to receive at our *Baptism*. So that the true Consequence of *Eating* and *Drinking* unworthily, should rather excite our Care and Diligence in this Duty, than delude us with false Reasoning, to such a Neglect as will certainly increase our *Condemnation*. See the Companion to the Altar.

**M**en. When this is rightly considered, and fully resolved, no Person need to doubt of their Unworthiness, in receiving the *Sacrament*, in Commemoration of our **LORD**'s divine Supper.

**Q.** What two Things did **CHRIST** use in offering his Body upon the Cross?

**72 A.** Breaking of his *Body*, and drawing forth of his *Blood*.

**Q.** What must our Breaking be?

**73 A.** Contrition of Heart for our Sins, and breaking the Bread by Way of Charity, *i. e.* to walk in Love as Christ also hath loved us, and hath given himself for us, an Offering and Sacrifice to God, Eph. v. 2. For if God loved us, we ought also to love one another, 1 John iv. 11.

**Q.** What must our pouring forth be?

**74 A.** Tears of Repentance, and Tears of Compassion.

**Q.** How do we receive **CHRIST** in the *Sacrament*?

**75 A.** Spiritually. His Diet must be Prayer and Thanksgiving, and his Attendants, Faith, Hope, and Charity.

**Q.** How shall a Man know whether he hath received **CHRIST** or not?

**76 A.** If he find that he doth not only hear his Word, but bring forth the Fruit of good Doctrine; and therefore a good Christian is compared to a Tree, because it hath a Root, which is Hope; a Heart which is Faith; a Bark, which is Charity; Branches, which are spiritual Virtues; green Leaves, which are good Words; and Fruits, which are good Works.

**Q.** How was **CHRIST** apprehended?

**77 A.** With Bills and Staffs, after which they buffeted him, and set a Crown of Thorns upon his Head.

**Q.** Whether did they carry him to be examined?

**78 A.** To the *High Priest*, then to *Pilate*, and afterwards to *Herod*.

**Q.** What were these Men?

**79 A.** Chief Magistrates, but very wicked.

**Q.** What are godly Magistrates called?

**80 A.** Gods; because they execute the Judgement of **God** upon Offenders.

**Q.** What was one bad Note of a Magistrate in *Pilate*?

**81 A.** This; that tho' he knew **CHRIST** to be innocent, yet to please the People, rather than he would purchase their Displeasure, he delivered him over to their Will, chap. xxiii.

**Q.** Upon what Occasion is the Friendship of the Wicked oftentimes renewed?

**82 A.** Upon the Disgrace and Downfall of the Godly; as appears in *Herod* and *Pilate*, who having been long Enemies, were now reconciled upon the Apprehension of **JESUS CHRIST**.

**Q.** What Particulars are here recorded concerning **CHRIST**'s Passion?

**83 A.** The *Exhortation*, which he gave to his Followers, that they should not weep for him, but themselves; the *Praying* for his Enemies; and the *Conversion* of the penitent Malefactor, who justified **CHRIST**'s Innocency, when he died with him.

**Obs.** The *Parable of the Prodigal Son* is deservedly reckoned a Master-piece, and what cannot be paralleled by any of the Apologues or Allegorical Writings of *Heathen Authors*. It is adorned and beautified with the most glowing Colours and lively Similitudes, carried on and conducted with admirable Wisdom and Proportion, in the Parts, as well as in the Whole; and there is so exact a Relation between the Things presented, and Representation of them, that the most elevated Understanding will admire, and the lowest Capacity discover, the excellent and most useful *Moral*, that lies under so thin a Veil.

As our Saviour discoursed after this Manner with his Disciples, so he confirmed his Doctrine by working of Miracles, which *Spinoza* himself, no mean Representative of Infidels, confessed, that if he could have believed the Matter of Fact, of *Lazarus's* being raised to Life again, after he had been dead and buried, he would have given up his System of Infidelity, own'd our Saviour's Mission to have been from God, and embraced the Christian Faith. And that *Celsus* and *Porphry*, the most inveterate Adversaries of Christianity, did really believe this Miracle among others was true and certain, it is plain from their Manner of Writing against them, and that they did own them to be such, Vid. *Bayle's Hist. Dict. Voc. Spinoza.*

After the *Miracle* of the *Leaves* and two *Fishes*, wherewith our Saviour fed Five Thousand Men, besides Women and Children, the People would needs lay hold of him, and make him a King by Force; whereupon he made his Disciples enter into a Ship, and pass over the Sea, while he sent the Multitude away; but a Storm arising, they were tossed up and down the whole Night in the Midst of the Waves. Day appearing, he drew towards them, walking on the Surface of the Waters, which made them cry out for Fear, thinking him a Spirit; but our Saviour bid them not fear; and the first that felt the Efficacy of his divine Word was St. Peter, whose Heart being full of Assurance, said to him, *If it be thou, Lord, command me to come upon the Waters to thee.* Our Lord bid him come, and he immediately leaped into the Sea; but the Wind arising, Fear overwhelmed his Spirits, and his Faith failing, he began to sink. Then he addressed himself to our Saviour intreating him to succour him: Jesus stretching out his Hand, took Hold of him, and blaming the Weakness of his Faith, bid him not be afraid; and when they were entered into the Ship, the Wind ceased at his Command, and they were presently at Land, whither they went.

Our Saviour leaving *Judea*, to avoid the Rage of his Enemies, who began openly to declare themselves against him, departed the Coasts of *Tyre* and *Sidon*, where a *Canaanitish* Woman came by a secret Instinct to Christ, entreating him to have Pity on her Daughter, who was tormented with a Devil. Our blessed Saviour, to try her Faith, seemed deaf to all her Complaints; but (such is the Prevalency of Prayer) she stood stedfast in her Hope, petitioning with such a moving and humble Confession, that he cried out, *O Woman, great is thy Faith*, granting what she desired.

Being alone with his Disciples, and having passed with them over the Coasts of *Cæsarea Philippi*, he asked them, What the World said of him? They answered, some thought he was *John Baptist*, others *Elias*, and others *Jeremiah*, or one of the ancient Prophets; but our Lord said, who think you, that I am? St. Peter, without hesitating, answered, *Thou art Christ, the Son of the living God*, Christ called himself *blessed*, because his Father had revealed unto him this Truth; and assured him, that he would so firmly establish his Church upon this kind of Revelation, that the Gates of Hell should never prevail against it. Eight Days after he took three of his Disciples, namely, *Peter, James, and John*, (who ever seemed to be the chiefest Favourites, and to whom he shewed most Tenderness) and led them up to a high Mountain apart; and when he had prayed there, his Countenance shined like the Sun, and his Garments were as white as Snow. At the same Time *Moses* and *Elias* appeared, and discoursed with Jesus, about what was to happen to him at *Jerusalem*; during which his Disciples fell asleep, but awaking

awaking, were surprized at the Glory of our Lord, and the Sight of the two Prophets; and St. Peter being overjoyed, proposed to build three Tabernacles, when instantly a Voice was heard from a Cloud, saying, *This is my beloved Son, hear ye him.* The Disciples fell to the Ground with Astonishment; but Jesus bid them arise, and not be afraid; and then they saw none but Christ alone, who charged them to tell nobody, what they had seen and heard: This *Transfiguration* was one of the Means, which our Saviour used to strengthen the Faith of his Disciples; and by this Anticipation of his Glory, to shew what they themselves should be at the Resurrection of the Dead; and that after all the Labours, Trials, and Sufferings of this Life, they should certainly enjoy that Glory of which they had now been Eye-witnesses: And 'twas this Sight which made them strong in the greatest Conflicts, Troubles, and Tribulations.

When they were came down from the Mountain, our L O R D found his Disciples encompassed with a great Croud of People, attempting to cast an evil Spirit out of a young Man, which they were not able to effect; C H R I S T with a Word performed the Cure, and tells them, their Unbelief was the Cause they could not do it. He then orders St. Peter to pay the Tribute-Money; and finding tht the Disciples had been discouling in the Way about Preheminence, he took a little Child, and placed him in the Midst, saying, That if they did not endeavour to be like that, they could not enter into Heaven. He then retiring to the Mount of Olives to pray, came early in the Morning to the Temple, where the Pharisees, whilst he was preaching, laid a Snare for him, by presenting a Woman taken in Adultery, to the End that they might charge him as a Breaker of God's Law. J E S U S knowing their Design, stooped down, and wrote upon the Ground; and they persisting to know his Opinion, he lift up his Head, and said, *He amongst you that is without Sin, cast the first Stone at her.* The Pharisees, being convicted in their Consciences, withdrew, and the W o m a n was left alone, whom our Saviour asked, Where her Accusers were, and if any Man had condemned her? who answered, No.: Neither, said he, *do I condemn thee, sin no more,* and so sent her Home in Peace.

Our blessed Lord did not only select twelve *Apostles*, but likewise seventy-two *Disciples*, whom he sent by two and two before him, wheresoever he was to go. To these he gave Power to cast out Devils, at which they extremely rejoiced; but he tells them, it ought to be a greater Joy to them that their Names were writ in Heaven. After which he went into a Village, where a W o m a n, named *Martha*, received him. She had a Sister named *Mary* who, fitting at his Feet, heard attentively his holy Words, while *Martha* was busy in making Preparations for his Entertainment, and being dissatisfied that her Sister did not help her, complained thereof to C H R I S T; who told *Martha*, that while she was employed about several Matters, *Mary* had chosen the better Part, which should never be taken from her. After this, J E S U S drawing near to *Jericho*, *Zaccheus*, a *Publican* of low Stature, being desirous to see him, got up into a *Sycamore Tree*; which our Saviour perceiving, bid him come down, for he would that Day abide in his House. *Zaccheus* readily obeying, immediately came down and received him gladly, being thoroughly converted, presented himself to him with an humble Confidence, and gracious Liberality, saying, that he would now distribute half his Goods to the Poor, and with the rest make Restitution four-fold. J E S U S having

having left Jericho, came to Bethany in his Way to Jerusalem, where Mary the Sister of Lazarus, made him a Supper; and while they sat at Meat, Mary took Ointment of Spikenard, which was of great Value, and anointed his Feet, and wiped them with her Hair, &c. Next Morning, being near Jerusalem, he sent his Disciples to a neighbouring Village, to bring him an Ass with her Foal, and to tell the Owners, that the Lord had Need of him. Then they spread their Garments on the Ass, and set him thereon; and the People who came to Jerusalem, on Account of the Passover, hearing that he was about entering the City, took Branches of Palms in their Hands, and went before him with loud Acclamations; some threw their Garments, and others strewed the Ground with Boughs of Trees, and cried, Hosannah to the Son of David, blessed be the King that cometh in the Name of the Lord, the King of Israel; Hosannah in the highest, Peace in Heaven, and Glory in the Highest. The Joy of his Triumph could not hinder him from shedding Tears at the Prospect of those Miseries, which would soon come upon this unhappy City, as a Punishment for the Shedding of his Blood, which they were now ready to do. Upon his entering into the City, which was all in a Tumult, every one asked who it was that came after that Manner, particularly the chief Priests and Pharisees, who were much enraged against him. Jesus went immediately into the Temple; and finding Buyers and Sellers there, he drove them thence, threw down all the Tables of the MoneyChangers, and the Seats of them that sold Doves, saying, It is written, my House shall be called a House of Prayer, but ye have made it a Den of Thieves. And the Blind and the Lame coming to him, he healed them, and went to Bethany, and lodged there.

These are the principal Actions of our Saviour recorded in the Holy Scriptures, except his frequent preaching and discoursing in Parables; which St. Matthew and St. Mark affirm, That Jesus Spoke (at that Time) to the Multitude in Parables, and without a Parable spoke he not to them, Mat. xiii. 3, 4. Mark iv. 33. Having finished his Parables and Discourses to the People, and there remaining only two Days to the Passover, he commanded his Disciples to make Preparations for it; which being done, he declared the great Defire he had to celebrate it with them. And having eaten the Lamb with them as the Law prescribed, before he instituted his divine Supper, he so far abased himself, that he washed his Disciples Feet, and then sat down with them: Knowing what Judas had done, as they did eat, he said, Verily, I say unto you, that one of you shall betray me. At which Words they were exceeding sorrowful, and every one began to say unto him, Lord is it I, &c. Our Lord distributed the Bread and Wine to them with his own Hands; and Judas who betrayed him was also a Partaker of this Favour; who soon after left our dear Redeemer, to execute the Design he formed with the Jews.

Now our Lord exhorted his Disciples to love one another, as he had loved them, by which all Men shoud know they were his Disciples; telling them, he was now going away. Simon Peter said, Lord, whither goest thou? He answered, Whither I go thou canst not follow me now, but shalt follow me afterwards. Peter depending on his Strength, said, he would lay down his Life for his Sake; but Christ, to check his Confidence, told him, that before the Cock crew, he should deny him thrice. And having ended his last excellent Sermon, he went to the Mount of Olives with Peter, James and John; and coming to a Place called Gethsemane, he went alone into an adjacent Garden to pray, according to his usual Custom, which was well known to Judas:

and falling on his Face to the Ground, prayed, saying, *Father, if it be possible, let this Cup pass from me; yet not as I will, but as thou wilt;* which he repeated three Times. His Agony was so great, altho' an Angel appeared to strengthen him, that he sweat Drops of Blood; and his Passion has been the Admiration of all Christians, in all Ages. He returned to his Disciples exceedingly affected with Grief, and found them asleep. He came thrice to awake them, with these important Words, *What could ye not watch with me one Hour? Watch and pray, lest ye enter into Temptation.* The Spirit indeed is willing, but the Flesh is weak. He had no sooner done speaking to them the third Time, but *Judas* appeared at the Head of a great Number of People, and boldly approaching our Saviour, treacherously kissed him, saying, *Hail, Master;* to whom our Lord only said, *Wherefore comest thou hither? Betrayest thou the Son of Man with a Kiss?* After which he went to meet those who came to take him, asking them whom they sought; with so powerful a Voice, as made them fall to the Ground, surrendering himself to these wicked People. St. Peter drew his Sword in his Defence, and cut off the Ear of *Malchus*, the Servant of the High Priest: But our Saviour was so far from Resistance and Revenge, that he instantly healed his Wound, and reproved the Apostle; bidding him put up his Sword, declaring that so it must be.

Our L o R D being secured in the Hands of the Jews, his Disciples fled, and left him with them; who carried him before *Annas*, the Father-in-law of *Caiphas*, who was High Priest that Year. *Annas* questioned him about his Disciples and Doctrine: Whereunto he replied, that he had not taught in secret, so that he might be informed by every body in that Matter: Upon which an Officer struck him on the Face, asking him, Whether it became him, to answer the High Priest in that Manner? C H R I S T suffered this Indignity with divine Patience, only demanding what he had done amiss; otherwise he that smote him would shew himself to blame. *Annas* after this, sent him to *Caiphas*, where the chief Priests were assembled to form his Accusation, and to stubborn false Witnesses upon Occasion; but at length it all dwindled into this, that he said, He would destroy the Temple, and build it up again in three Days. The High Priest asked him why he made no Defence? But JESUS still continued silent. Then he commanded him in the Name of the Most High God, to tell him if he was the C H R I S T. *Tho' I should tell you,* said C H R I S T, *that I am he, you would not believe, nor let me go; but you shall see the Son of Man coming in the Clouds, and sitting on the Right Hand of God.* The High Priest having heard these Words, rent his Cloaths, and cried out, that he had spoken Blasphemy, and that there was no Need of further Witnesses: And all of them declared, that he deserved Death. Then the Soldiers abused him, spitting in his Face, striking and buffeting him, saying, *Prophecy unto us, thou Christ, who is he that smote thee.*

The Night being then spent, in the Morning they led him to *Pilate*, where St. Peter, who had followed at a Distance, denied him thrice, with the greatest Imprecations that he knew not the Man; and immediately the Cock crew.

*Pilate* having examined our S A V I O U R, notwithstanding the false Witnesses that were produced, went and told the Jews, that he found no Fault in him; and would have remitted him again into their Hands. The Chief Priest, being the more enraged, charged him with stirring up the People from Galilee to that Place; whereby *Pilate* finding he was a Galilean, sent him

him to *Herod*. *Herod* was overjoyed at the Sight of him, having heard of the many wonderful Miracles which he had wrought; but *CHRIST*, not answering the many Questions he propounded, both he and his Soldiers despised and abused him, putting a gorgeous Robe on him, and sending him back to *Pilate*; who calling together the *Chief Priests*, and the *Rulers*, and the *People*, told them again, that neither himself nor *Herod* could find any Thing against him worthy of Death; and would have released him on Account of the *Feast of the Passover*, (when he was obliged to release one Prisoner, whosoever they pleased) being unwilling to condemn him; and concerned also, at the Message sent by his Wife, who charged him not to have any Thing to do in the Death of that just Man, for whom she had suffered many Things in a Dream: But the wicked *Priests* and *Rulers*, who resolved to have our Saviour's Blood, so influenced the Multitude, that they cried out all at once, *Away with this Man, release unto us Barabbas*, who for Robbery and Murder was condemned to die. *Pilate* then asked them what he should do with *JESUS*? They, all in a Rage, cried out, *Crucify him, Crucify him*. *Pilate* thinking to assuage their Fury, and to gratify their malicious Spirit, condemned our Saviour to be scourged; imagining that his Punishment might be a Means to make him escape Death.

*Judas*, who had betrayed him, by this Time had considered the Crime he had committed, was seized with Despair, and brought back to the *Jews*, the thirty Pieces of Silver, which he had received as a Reward; telling them he had sinned in betraying innocent Blood; and having thrown his Money into the *Temple*, went away, and hanged himself.

After this the *Soldiers* of the *Governor* stripped *JESUS*, putting on him a purple Robe, and a Crown of Thorns, and then in Scorn, bowed the Knee to him, saying, *Hail King of the Jews*, and spit upon him, and smote him on the Head with a Reed; and in this Condition *Pilate* presented him to the *People*, saying, *Behold the Man*; but the *Chief Priests* and Officers cried out again, *Crucify him, &c.* *Pilate* said, *Take ye him, and crucify him, for I find no Fault in him*. The *Jews* answered, that by their Law he ought to die, and cunningly insinuated unto *Pilate*, that he shewed but small Affection for the *Roman Emperor*, in taking a Man's Part, who had declared himself a King in Opposition to *Cæsar*. The *Governor*, who was more careful of his Fortune than to do Justice, could not withstand these Words; and observing the more he strove to save him, the more tumultuous his Enemies were, he caused Water to be brought, and thought to cleanse himself from the horrible Crime he was about to commit, by washing his Hands before all the People, and saying, he was innocent of the Blood of that just Person, let them look to it. To which all the People answered, *His Blood be upon us, and upon our Children*. And soon after, he pronounced the Sentence of Death against our Saviour, delivering him into the Hands of the *Jews*, and set *Barabbas* at Liberty.

The *Jews* having at length got him in their Power, they immediately put the Sentence in Execution, their Fury being impatient of Delays; and loading him with his Cross, made him depart out of *Jerusalem* to go to Mount *Calvary*, which was the usual Place where *Malefactors* suffered. But finding our SAVIOUR's Spirits faint under so great a Burden, they compelled one *Simon*, to carry it after him; attended by the insulting Shouts of the People that followed him.

Our BLESSED LORD being come to Mount Calvary, he was offered *Vinegar* minged with Gall to drink, and was stripped of his Raiment, upon which the Soldiers cast Lots, and nailed him to the Cross between two Thieves. And tho' our SAVIOUR prayed to his Father to forgive them, for they knew not what they did, they still insulted him, shaking their Heads, and saying, *Thou that destroyest the Temple, and buildest it in three Days, if thou be the Son of God, come down from the Cross;* and in general mocked him and reproached him, saying, he pretended to save others, but that he could not save himself. Even one of the Malefactors, that died with him, said, *If thou be Christ, save thyself and us that suffer with thee;* But the other became a Convert, and justified our SAVIOUR's Cause against his Companion, saying, *As for our Parts, we suffer justly; but this Man has done nothing amiss.* And addressing himself to CHRIST, whom he knew by an enlightened Knowledge, to be King, in another Sense than Pilate did, (who wrote over his Head in Latin, Greek, and Hebrew, THIS IS JESUS KING OF THE JEWS) he intreated him to remember him when he came into his Kingdom; which Request our SAVIOUR graciously granted, and promised, he should be that Day with him in Paradise.

Our Holy Redeemer seeing the blessed Virgin standing at the Foot of the Cross, with St. John, the beloved Disciple, he said to his Mother, *Woman, behold thy Son:* And to St. John, *Behold thy Mother.* About the Sixth Hour there was Darkness over all the Land unto the Ninth Hour, at which Time, JESUS cried with a loud Voice, *Eloi, Eloi, Lamasabachthani;* that is to say, *My God, my God, why hast thou forsaken me!* And having performed all Things as the holy Prophets had foretold, said, *I thirst;* and having tasted a little *Vinegar*, cried out with a loud Voice, *Father, into thy Hands I commend my Spirit,* he bowed his Head, and gave up the Ghost.



# The Gospel according to St. JOHN.

## The fourth Examination.

Q. **W**HY is St. JOHN compared to *Ezekiel's Eagle*?

N<sup>o</sup>. 1 A. Because of the most evident Proofs, which he gave of the *Divinity of CHRIST*, which is the chief Contents of this whole Gospel.

Q. What was St. JOHN?

2 A. An *Apostle, Evangelist, Prophet*, and the entirely beloved of *CHRIST*, chap. xiii. 22.

Q. How did he write the Gospel?

3 A. As both an Eye-witness and an Ear-witness of that which *CHRIST* had said and done.

Q. What follows in this Place to be handled?

4 A. These four Branches; the Conviction of *CHRIST*, his Execution, Resurrection, and Ascension.

Q. Were not the *Jews* satisfied with the *Persecution of CHRIST*?

5 A. No; they sought likewise to put him to Death.

Q. Why did they persecute him with such Hatred, having done so many good Deeds among them?

6 A. Upon the same Reasons, that Vice pursues Virtue, Iniquity Godliness, Falshood Truth, and Darkness Light.

Q. How are they blinded?

7 A. By Rage and their own Affections.

Q. What are the Affections?

8 A. Like *Whirlwinds*, when they have once got the upper Hand over Reason; as appeareth by the *Jews*, that would hear nothing, but cried, *Crucify him, crucify him*, chap. xix.

15.

Q. What did they object against him?

9 A. That he did seduce the People, *blaspheme*, was not *Cæsar's Friend*, and worse than *Barabbas*, a Thief.

Q. How did they say he seduced the People?

10 A. By false *Doctrine*, in denying Righteousness by the Law, chap. v. 24.

Q. How blaspheme?

11 A. In calling himself the Son of God, chap. x. 33.

Q. How not *Cæsar's Friend*?

12 A. In making himself a King, chap. xix. 12.

Q. How worse than *Barabbas*?

13 A. In that they thought a *Blasphemer* worse than a *Thief*.

Q. What *Thief* was this?

14 A. St. PETER in the third of the *Acts*, calls him a *Murderer*; St. MATTHEW, a notable *Thief*; St. JOHN says he was a *Robber*; and St. LUKE tells us, that for *Sedition and Murder* he was cast into Prison, Luke xxiii. 19.

Q. How did *CHRIST* confute the Objection of the *Jews*?

15 A. First, by saying he was the *Way, the Truth, and the faithful Shepherd*; and therefore did not seduce the People, chap. xiv. 16. and x. 11.

Q. How secondy?

16 A. By saying what he did, he did by the Inspiration of the Holy Ghost, and Power of God the Father; and therefore did not blaspheme, chap. v. 19. x. 30.

Q. How thirdly?

17 A. By protesting openly, that what was due to *Cæsar*, ought to be given to *Cæsar*; and therefore he was no Enemy to *Cæsar*, Mark xii. 17.

Q. How fourthly?

18 A. By shewing that he came to enrich them with all the Treasures of a happy Life; and therefore was no Thief.

Thief like *Barabbas*, chap. vi. 48.

Q. Were they not satisfied with this?

19 A. No, not tho' *Pilate*, the chief Magistrate, before whom he was indicted, did certify them, from the Judgement-feat, that he found no Fault in him, chap. xxviii. 38.

Q. Why did not *Pilate* then set him free?

20 A. Because he respected more the Displeasure of the People, than the Discharge of his own Conscience; wherein he shewed himself a bad Magistrate.

Q. Was *Pilate* altogether without Compassion, when he gave Judgment upon *CHRIST*?

21 A. No, he had a Kind of Compassion, but it was counterfeit; and therefore tho' he would wash his Hands never so often, he could not clear himself from the Guilt of innocent Blood.

Q. How many Sorts of Cruelty are there?

22 A. Three; The first is of such as procure it, who, nevertheless, will not execute it themselves; and this was the Cruelty of the Jews. The second is of such as devise not themselves to be cruel; but when the Sword is put into their Hands, or the Means given unto them, do not spare forthwith to execute it with all Inhumanity and Brutishness of Heart; and this is the Cruelty of Tyrants and wicked Men put in Authority. The third is of such as neglect their

Duty towards them that are in Danger, Necessity, or Tribulation, whom they both ought and might save and help if they would; and such was the Cruelty of *Pilate*, and is the Cruelty of all such as see the Innocent and Guiltless wronged, and will not help and succour them.

Q. How many Ways may we help the Distressed?

23 A. Four; either in Person, when we study and labour for their Deliverance; or with our Goods, in relieving their Wants; or with our Counsel, to direct them; or with our Power quite to deliver them.

Q. Had *CHRIST* any such Friends?

24 A. No, nor did he need them, because he could have delivered himself, if it had pleased him.

Q. Where were his *Apostles*?

25 A. Fled from him.

Q. Peter boasted that he would die for him, and did he now forsake him in his Extremity?

26 A. He did not only forsake him, but he flatly forswore, he knew him not, three Times the same Night that *CHRIST* was apprehended, chap. xviii. 15.

Q. What learn we by this?

27 A. The Inconstancy of Flesh and Blood, and Fickleness of worldly Friends.

Q. What became of *Judas* that betrayed him?

28 A. As of a pernicious Traitor, he hanged himself.\*

Q. Who

\* Some Divines make fine Reflections on the Modesty and Charity of the Apostles, that would not say that *Judas* was damned, after that he had hanged himself; but that he went to his Place, without daring to decide the Matter. (Indeed Peter seems to ascribe the Death of *Judas* to providential Interpolation, not to *Judas's* own Act and Deed, according to the Words in the Text, Acts ii. 23.) Others again think, that the above Expression denotes that *Judas* must have a particular Place of Damnation, because of the Heinousness of his Crime. But if we consider the Matter rightly, we shall find that the Words do not regard *Judas* but *Matthias*.

Q. Who gave him that Judgment?

29 A. His own guilty Conscience.

Q. How many Offices of Torment doth a guilty Conscience include?

30 A. Four; Of an *Accuser*, a *Juror*, a *Judge*, and *Executioner*; an *Accuser*, in laying our Sins to our Charge, *Rom. ii. 13.* a *Juror*, by giving in Evidence against us; a *Judge*, in condemning us; and an *Executioner*, by inflicting deserved Punishment.

Q. What is it to have a guilty Conscience?

31 A. To live in a continual Torment and Hell of Mind.

Q. What was the Manner of CHRIST's Execution?

32 A. The Death of the Cross.

Q. What Extremity did he suffer before he was nailed upon the Cross?

33 A. He sweat Water and Blood, was falsely accused, buffeted, spit upon, scourged, reviled, crowned with Thorns, and his Garments parted before his Face.

Q. What Extremity did he endure upon the Cross?

34 A. His Hands and Feet were nailed, his Side was pierced with a Spear, he drank Vinegar and Gall, was forsaken of GOD, and rejected of the World.

Q. For whom did he suffer all

these Torments?

35 A. Not for any Offence of his own, for he was immaculate; but for our Sins, which were most heinous and innumerable.

Q. To what End did he suffer them?

36 A. To the Satisfaction of the Justice of GOD, and the Redemption of our Souls.

Q. What learn we by that?

37 A. His Obedience to God the Father, and his Love towards Men.

Q. Wherein appeared his Obedience towards GOD?

38 A. In two Things: In performing all that GOD had commanded, which is called his actual Obedience; and in patient bearing all that was imposed upon him, which is called his passive Obedience.

Q. Wherein appeared his Love towards Men?

39 A. In giving his Life for them, when they were yet his Enemies.

Q. What is Life?

40 A. The Power and Vigour of the Soul, expressed by the Instruments of the Body.

Q. What is the Opinion of Atheists touching Life?

41 A. Some think, because a Man liveth no longer than he breatheth, that the Life of Man is nothing but a Puff of Wind. Some again, because the

For the Words in ACTS i. 25. *From which JUDAS by Transgression fell,* are parenthes'd, and have no Relation to the following Words, *That he may go down to his own Place;* these belonging entirely to *Matthias*, or the Person that should be chosen, which plainly denote and expresses his going to take Possession of his Place or Office, which *Judas* by his Treachery forfeited, and not to *Judas's* going to his Place of Punishment. Again, if we consider CHRIST's foretelling who should betray him, *John xiii. 18.* &c. The Manner of *Judas* betraying him, *Mark xiv. 42.* &c. His Hanging himself, *Matt. xxvii. 3.* &c. And how it may be with him, as accessory to the Death of our dear Redeemer, we must let pass. See *Matt. xxvi. 21.* &c. But Wo to him that now commits Suicide, there can be no true Hope of Forgiveness.

the Loss of much Blood bringeth the Loss of Life, therefore they esteem the Life to be nothing else but Blood ; and others because in Death they perceive no Difference between Men and Beasts, therefore they hold our Lives to be as the Lives of Brute Beasts, vanishing without Immortality of Soul ; but all these Opinions are corrupt and lewd.

Q. Why so ?

42 A. Because they are grounded only upon the corporeal Senses.

Q. How do you prove the Soul to be Immortal ?

43 A. Because it is the Image of God, which is a Spirit and eternal ; for there must be always an Agreement between the Image and the Thing, whereof it is an Image.

Q. What Part of Christ did suffer Death ?

44 A. His Humanity, consisting of Body and Soul, like unto ours, Sin only excepted.

Q. Did his Soul suffer Death ?

45 A. No, the Soul is immortal ; but there are two Kinds of Death, one corporal, which is a Dissolution of the Soul from the Body ; another spiritual, which is a Separation of the Soul, from the Presence of God. And in this Sense it is said, that Christ's Soul did die, insomuch as for a while it was excluded, as it were, from the Presence of God, which is impossible in regard to his Deity.

Q. What Part of Christ did not suffer ?

46 A. His Deity, by which he did overcome Death.

Q. How did Victory over Death appear ?

47 A. By his Resurrection on the third Day.

Q. How did he give the Apostles Testimony, that his real Body was actually raised ?

48 A. He eat a Piece of broiled Fish with them, not to satisfy any Hunger, that his Body could suffer after his Resurrection, but to prove to them that his Body was truly raised, and himself was really present. And since it cannot be supposed that Christ designed any Illusion, it follows from his very Eating, that his Body had those Parts by which we chew our Meat, and withdraw a Stomach to receive.

Q. What Benefit have we by Christ's Resurrection ?

49 A. The Assurance of the Immortality both of Soul and Body, and that Sin, Death, nor Hell, shall have no Power over us, so long as we believe in him.

Q. How prove you that ?

50 A. By his own Words ; I am the Resurrection, and the Life, he that believeth in me, though he were dead, yet shall he live, chap. xi. 25. And again, he that believeth in the Son, hath Life everlasting ; and he that believeth not in the Son, shall not see Life, but the Wrath of God abideth on him, chap. iii. 36.

Q. What Kind of People held the Opinion, that there was no Resurrection ?

51 A. The Sadducees ; and therefore they tempted Christ with the Question of the Woman that had seven Husbands, whose Wife she should be at the Day of the Resurrection.

Q. How did Christ answer that Question ?

52 A. By saying, that in the Kingdom of Heaven they neither marry nor are married, but are as the Angels of God.

Q. What are they called that amongst us deny the Resurrection ?

53 A. Atheists, of whom there are two Sorts ; the one that persuade themselves the Soul is mortal, as well as

as the Body; others, such as have some Opinion of the *Immortality* of the *Soul*, yet they think there is no *Hell* nor *Punishment* for Sin after this Life.

Q. How doth the Scripture disprove the first?

54 A. By saying, that *Whosoever believeth in CHRIST shall not perish, but have eternal Life*, chap. v.

Q. How the second?

55 A. By the Words that GOD shall say to the Wicked at the Day of Judgment, *Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels*, Matt. xxv. 41.

Q. How many Sorts of Angels are there?

56 A. Two; Good and Bad.

Q. Of what Substance are good Angels?

57 A. Not of the *Nature* and *Essence* of GOD, nor *immortal* of themselves; but have their *Immortality* from GOD, who both gives it unto them, and preserves them in it.

Q. What Difference is there between the Spirits of Men and Angels?

58 A. Angels are of a more glorious Essence; besides the Spirits of Men are joined unto Bodies, and the Spirits of Angels are not.

Q. Are not the Spirits of good Men celestial?

59 A. Yes; not in respect they are drawn from the Nature of GOD, but in respect of the Agreement there is between GOD and them.

Q. What Difference is there betwixt the Spirits of Men?

60 A. A Spirit is common to all Men living, as well Infidels as others; but the Spirit of GOD regenerates those that are born anew by Faith and the Holy Ghost.

Q. To whom did CHRIST first appear after the Resurrection?

60 A. To Mary Magdalene, and St. PETER, and afterwards several Times to his Disciples.

Q. How long was he upon the Earth after his Resurrection?

62 A. Forty Days, and then was taken up on high, and a Cloud received him, *Acts i. 9.*

Q. Did he not ascend before forty Days, seeing he forbid Mary to touch him, because he was not yet ascended; and tells them, I ascend to my Father and your Father? &c.

63 A. He did not; but staid to settle and establish the wavering Faith of his Disciples, and then was taken up whilst he stood upon Mount Olivet, in the Presence of his Disciples.\*

Q. What do you understand by the Ascension of CHRIST?

65 A. By the Ascension of Christ into Heaven must be understood of his human Nature only, because the divine Nature fills all Places, both in Heaven and Earth, and is, at all Times, incapable of that, which we call Motion; the same Body of CHRIST therefore, which was born, and suffered, and died, was actually carried

\* Our BLESSED SAVIOUR of the World, having fulfilled all Things prophesied of his Mission here on Earth, and having in a most solemn Manner taken Leave of his Disciples, visibly retires before their Eyes to eternal Rest within his Father's Bosom. With Hearts full of Grief and Admiration, they deplore the Loss of the Presence of their dear Lord; and with longing Eyes pay their last Attendance till he disappeared. But whilst they thus fondly look'd towards the Place where their Lord was gone, his tender Care immediately supplied his Absence, dispatching two of the celestial

carried up thither; and so our Saviour's Ascension was not imaginary and figurative, but a real, proper, and bodily Ascent into Heaven, and that in the most elevated Part and noblest Signification, that this Word at any Time does, or can possibly

admit.

Q. How doth this Gospel conclude?

64 A. With JOHN's asserting the Truth of those Things which are delivered in it.

Iestial Retinue with a Message of Consolation.—Behold two Angels adorned with the Glories of Heaven, appeared to them, with this comfortable Assurance, “ Forbear, O! Galileans your further Admiration. Your gracious “ Lord, whom even now ye behold ascending to Heaven, shall one Day “ come to judge the World, in as glorious a Manner as he now departed “ from you. He hath not absolutely left you, but is gone to take Posses-“ sion of that Kingdom which he will exercise to the End of the World.” Highly satisfied with this Comfort and Confirmation of their Hopes, the glad Disciples return from Mount Olivet to Jerusalem, where the eleven chose one of the Number to succeed Judas.

*Obs.* JESUS CHRIST having accomplished his Sacrifice on the Cross, and continued obedient to the Death, there happened several Things, which plainly discovered who he was, and signified to the Jews what an horrible Crime they had committed. The Heavens were overspread with thick Clouds of Darkness for three Hours, the Veil of the Temple was rent from the Top to the Bottom, the Rocks rent which is to be seen to this Day; the Graves were opened, the dead Bodies of diverse Saints, which slept, arose, and appeared to several in Jerusalem. So many extraordinary Prodigies made the Centurion who commanded the Roman Soldiers, and they that were with him to watch our Saviour, greatly afraid, and to cry out, saying, CERTAINLY THIS WAS A RIGHTEOUS MAN. THIS WAS THE SON OF GOD.

Now the Jews, whose Temper it is was to be scrupulous in Things of no Weight, yet forward to commit the most palpable Injustice, thinking it a great Crime to suffer these three crucified Bodies, to remain on the Cross, during the Time of the Passover, therefore they intreated Pilate that their Legs might be broken, and that they should be taken down; which being granted, they broke those of the other two, but not the Legs of JESUS, because he was dead already; that the Scriptures might be fulfilled, *A Bone of him shall not be broken, &c.* At Night Joseph of Arimathea, a rich Man and a secret Disciple of JESUS CHRIST, who was not any wise consenting to his Death, came boldly to Pilate, to beg our Saviour's Body; which he readily assented to: Whereupon Joseph, together with Nicodemus, took the Body of our Lord, and embalming it with precious Spices, and shrouding it in a fine Linen Cloth, they buried it in a new Tomb hewn out of a Rock, and put a great Stone to the Door of the Sepulchre, &c. But this did not satisfy the Jews; for they were afraid lest it should be published, that he was risen: They therefore went and told Pilate, that this Deceiver, while he was living, had said, *After three Days I will rise again;* and desired him to set a Watch upon the Sepulchre, lest his Disciples should come and steal him away, and afterwards give out a Report among the People, that he was risen. Pilate set a Watch accordingly: But hereby they blinded themselves with

with their own Wisdom; for by designing to prevent our SAVIOUR's Resurrection, they confirmed the Belief thereof, by many notable and undeniable Proofs: For the Sepulchre being thus guarded, and the Stone, which secured it, sealed, there immediately arose a great Earthquake, and the Angel of the Lord descended from Heaven, rolled away the Stone, and sat thereon, his Eyes shining like Lightning, and his Garments were white as Snow. The Guards were hereby struck with Terror and became as dead Men, hastening to *Jerusalem* with the News of what had happened, to the Priests; who immediately assembled to consult what to do: They at length agreed to corrupt the Soldiers with a Sum of Money, and they were to declare to all People, that whilst they slept, his Disciples came and stole away the Body, telling them, that if the Governor should chance to hear of the Fraud, they would secure them from Danger. This they did accordingly; and the Jews to this Day affirm the same Falsity.

Now *Mary Magdalene*, and *Mary the Mother of James and Salome*, and certain others, whose Love was the same to JESUS both living and dead, being come early to the Sepulchre, to perfume our SAVIOUR's Body with Spices, argued among themselves who should roll away the Stone, that shut up the Passage into the Sepulchre; but were greatly surprized, when drawing near, they saw it open; and yet more, when they entered in, not finding him whom they sought for.

*Mary Magdalene* ran immediately to give Notice of this to the Apostles; and St. Peter being come to the Sepulchre with St. John, saw the Linen Cloth where the Body of JESUS was wrapt, and they were perplexed; for as yet they knew not what the Scripture says, *He must rise again from the Dead*. So going away in an Astonishment, *Mary Magdalene* tarried behind, shedding Tears at the Sepulchre; when two Angels cloathed in white Raiment, one of which stood at the Head, and the other at the Foot of the Place where the Body lay, asked *Mary*, why she wept? She answered, *They have taken the Lord out of the Sepulchre, and we know not, &c.* But turning about, she saw JESUS, whom she took for the Gardener: He asked her why she wept? To whom she said, *Sir, if thou haſt borne him hence, tell me where thou haſt laid him, and I will take him away.* JESUS said unto her, *Mary:* Upon which she knew him; and being transported with Joy, ran to embrace his Feet: But he said, *Touch me not; for I am not yet ascended to my Father;* charging her to go and tell the Disciples what she had seen. This is the first Appearance of JESUS after the Resurrection: His Disciples count eleven more, which he made in the Flesh, before his Ascension, ten of which were in the Space of 40 Days, as St. Luke affirms, *Acts 1*. The second was to *Johanna Mary*, the Mother of *James*, and the other Women, as they returned homeward, who were permitted to kiss his Feet, *Matt. xxviii*. The third to *Simon Peter* alone: The fourth to the two Disciples going to *Emmaus*: The fifth to all the Apostles, and other Disciples together, when the Doors were shut: The sixth to the same Company again, after eight Days; at which Time he eat and drank, and suffered them to touch his Body: The seventh to St. Peter and St. John, with five other Disciples, when they were fishing; with whom he vouchsafed likewise to eat: The eighth to eleven of his Disciples at once, upon Mount Tabor in Galilee: The ninth to above five hundred Brethren at once, *1 Cor. x. 16*. The tenth to St. *James*, as St. Paul testifieth: The eleventh to all his Apostles, Disciples and Followers together, upon Mount Olivet; when in their Presence

he ascended into Heaven: The twelfth, and last, after the *Ascension* to St. Paul, 1 Cor. xv. 8. *And last of all he was seen of me also, as one born out of due Time.*

The *Time* of his *Ascension* being come, the eleven *Disciples* went away into *Galilee*, to the Mount where *CHRIST* had commanded them; who appearing to them, they worshipped him, but some doubted. He then declared to them, that he had received all Power both in Heaven and Earth; and sent them to teach and baptize all Nations, promising that he would be with them to the End of the World, and would give them Power to cast out Devils, &c. commanding them to depart from *Jerusalem* till he had sent the Promise of the Father to them, and that they were endued with Power from on high; and that after the *Holy Ghost* was come upon them, they should receive Power to be Witnesses to him, both in *Jerusalem*, and the utmost Parts of the Earth. And it came to pass, after the Lord had spoken to them, when he had blessed them, he was parted from them, &c. in the Presence of at least a hundred and twenty Witnesses, as St. *Luke* hath exactly declared in every particular Circumstance, Acts i.

After his *Disciples* had continued ten Days together, and no doubt had suffered many Inconveniences, *JESUS* performed his *Promise*, by sending the *Holy Ghost*, the *Comforter*; by whose Coming, besides the spiritual Joy which possess their Souls, they received *Fortitude* and *Courage* to go forth into the World; they had the *Gift of Tongues*, that so all People might understand the good Tidings of Salvation, which they brought; and were likewise endued with the *Spirit of Wisdom* and *Illumination* in the highest Mysteries, having the Power of working such *Signs* and *Miracles*, as made the World astonished, being but mean unlearned *Fishermen*, *Tent makers*, &c. chosen out, and assigned to perform this weighty *Work*, preaching the *Gospel* of *CHRIST* thro' all the World; no Danger nor Persecution, no, not Death itself, having Power to shake their *Constancy*, they joyfully laying down their Lives, confirming their *Doctrine* with *Comfort*, *Courage*, and in full Expectation of being rewarded with *Crowns* and *Kingdoms* in another World.

*JESUS*, to manifest his *divine Power*, in directing the *Style* and *Pen* of the *Evangelists*, who recorded his *Birth*, *Life*, &c. left nothing written by himself, but passed out of the World in Innocency and Silence, without any *Contestation* of his own Actions, that the *Prophecy* of *Ezekiel* might be fulfilled; that there should be four *undeceivable Witnesses*, which should, Day and Night, without ceasing, preach, extol, and magnify their Lord and Master. The first and last, namely St. *Matthew* and St. *John*, were *Apostles*, St. *Mark* and St. *Luke* were two of *CHRIST*'s *Disciples*, who recorded what they had understood, by Conference with the *Apostles*.

The first *Gospel* was written in *Hebrew*, because the *Actions* of *CHRIST* was performed among the *Jews*. The other three are said to be written in the *Greek* and *Roman Tongues*: And tho' they wrote their Histories in diverse Countries, far distant from each other, yet they exactly agree in most Particulars.

Dr. *Owen* asserts that St. *Matthew* wrote his *Gospel* at *Jerusalem*, about the Year 38, for the Use of the *Jewish Converts*; St. *Luke* wrote his at *Corinth*, about the Year 53, for the Use of the *Genile Converts*; St. *Mark* wrote his at *Rome*, about the Year 63, for the Use of the *Christians at large*; and

and St. John wrote his at Ephesus, about the Year 69, to confute the Corinthian and other Heresies.

They published them, when great Numbers were alive that had seen the Facts, and many more who endeavoured to contradict them. They set down the *City, Town, Village, Place, Time, Men, Women, &c.* They did not write in *Judea* of Things done in *India*, but in the same Country where they were publicly known. They published their *Gospels* in their own Life-times, and preached the same Things. They never altered or amended their Writings, from what they first set down. And lastly, they laid down their Lives in the Defence and Justification of what they had written. Their Manner of Writing was sincere, without Art or Rhetorical Flourishes. They flatter none, no, not Jesus himself; but relate his fin- less InfirmitieS, as he was a Man: In Confirmation of which, divine Providence ordained, that most infinite Number of Witnesses, or Martyrs, of all Conditions, Ages, and of both Sexes, should sacrifice their Blood in Testimony of CHRIST and his Doctrine; being put to Death with such intolerable Torments by the bloody Tyrants of the Earth, as were never before heard of, more suffering in two Months for the Sake of CHRIST than were put to Death by Jews for 2000 Years before; all which they endured with such invincible Courage and Alacrity, that their very Enemies were convinced they were supported by some DIVINE POWER.

To conclude, by all that has been said, three Things of high Importance have been manifested, 1st. That from the *Creation*, there have been Promises, in all Times and Ages, that a MESSIAH and SAVIOUR should come into the World, in whom all Nations should be blessed; with the *Time, Manner, and Circumstances* of his Coming, and of his Person, *Doctrine, Life, Death, Resurrection and Ascension*, 2dly. That all the Particulars concerning him set down by the *holy Prophets*, were exactly fulfilled in JESUS CHRIST. 3dly. That our BLESSED SAVIOUR gave likewise many other infallible Signs, Manifestations, Demonstrations and Arguments, of his own Deity and omnipotent Power, after his *Ascension* into Heaven. By all which Ways, Means, and Proofs, and by a thousand more, which might be added, all good Christians may be firmly persuaded of the Truth of their Religion.

Let us all then endeavour to come to the Knowledge of JESUS CHRIST, and to have a saving *Faith* in him; and not to be contented only with an outward Profession of Christianity, without the Power thereof; and so find ourselves in the Number of those miserable Souls, to whom CHRIST shall say, *Depart from me, for I know you not*; but may have our Portion among holy Souls, to whom our LORD shall give that joyful Welcome, *Come ye blessed of my Father, inherit the Kingdom prepared for you, from the Foundation of the World.*

# The ACTS of the APOSTLES.

## The fifth Examination.

**Q.** HOW doth this Book begin?

**N<sup>o</sup> 1 A.** With a particular Account of CHRIST's Ascension into Heaven, in the Sight of his Apostles, after he had conversed with them forty Days from his Resurrection.

**Q.** By whom was it written?

**2 A.** It is generally believed to be written by St. LUKE.

**Q.** What Reasons have we to believe so?

**3 A.** Several Reasons; the Stile of this Book is the same with that of the Gospel; hath a Reference to the End of it, and both are dedicated to *Theophilus*.

**Q.** After that CHRIST ascended into Heaven, whom did he leave on Earth for the building up of the Church?

**4 A.** His eleven Apostles.

**Q.** What was the first Work of the Apostles after CHRIST's Ascension?

**5 A.** They and the rest of the Believers being assembled together, chose one out of the other Disciples to succeed Judas.

**Q.** Who were appointed to stand for the Place?

**6 A.** Joseph called Barsabas, and Matthias.

**Q.** How were they to be chosen?

**7 A.** By Lot and Prayer adjointed.

**Q.** Upon whom did the Lot fall?

**8 A.** Upon MATTHIAS, who was then reckoned amongst the twelve Apostles.

**Q.** How did the Lord strengthen him?

**9 A.** By sending the Holy Ghost unto them, chap. i. 2.

**Q.** In what Likeness did the

Holy Ghost appear, and at what Time?

**10 A.** Upon the Feast of Pentecost, when they were all assembled together at Jerusalem, in the Exercises of their Devotion, he was given with the Sound of a rushing mighty Wind, in cloven Tongues like Fire.

**Q.** With what did it endow them?

**11 A.** With the Knowledge of all Languages, to the End, that they might preach to all Nations.

**Q.** Was that their Office?

**12 A.** Yes, CHRIST enjoined them thereunto, chap. i. 8.

**Q.** Upon how many Points did their Office consist?

**13 A.** Of Two, namely, to baptize and to instruct.

**Q.** How did they baptize?

**14 A.** In the Name of the Father, and of the Son, and of the Holy Ghost.

**Q.** How did they instruct?

**15 A.** By testifying the Death, Resurrection and Ascension, first, then teaching of Faith, Repentance, and good Works, chap. ii. 23 to 29.

**Q.** What Power had they given them to confirm their Doctrine?

**16 A.** The Power of working Miracles; as making the Lame to walk, healing the Sick, and raising the Dead, chap. iii. 6. and ix. 32. 40.

**Q.** Who stood against them?

**17 A.** The Devil and his Instruments.

**Q.** Who defended them?

**18 A.** The Providence of GOD.

**Q.** How did the Devil practise against them?

**19 A.** By raising up Conspiracies, Tumults, Commotions, Persecutions, Slanders,

Slanders, and by bringing them to Imprisonments, Stripes, and Death.

**Q.** To what Purpose and End did the Devil do this?

**20 A.** To overthrow, or at least to stop the Course of their Preaching, if it had been possible.

**Q.** How did GOD preserve and defend them?

**21 A.** He revealed the Conspiracies against them, *chap. xxiii. 20, 21.* He pacified the Tumults and Commotions, *chap. x. 19.* He sent them Refuge in Time of Persecution, *chap. xiv. 6.* He converted the Hearts of their Slanderers, *chap. ii. 37.* He delivered them out of Prison, *chap. v. 19.* He comforted them when they were beaten, *chap. v. 41.* and *xxiii. 11.* And in Death he gave them Life, *chap. xiv. 20.*

**Q.** Who conspired against them?

**22 A.** The Jews, when PAUL was imprisoned by them, Forty or more took Oath that they would not eat nor drink until they had slain PAUL, *chap. xxiii. 12, 13.*

**Q.** Under what Colour would they execute their Malice?

**23 A.** Under Pretence of having him brought forth to be examined, that by the Way they might murder him.

**Q.** How did GOD reveal this Conspiracy?

**24 A.** St. PAUL's Sister's Son overheard it, and was sent to tell the Captain of the Castle, *chap. xxiii. 20, 21.*

**Q.** What did the Captain when he heard it?

**25 A.** He sent St. PAUL with a Guard of Men to Cesarea to Felix, the chief Governor.

**Q.** Who raised Tumults against them?

**26 A.** The Jews, and one Demetrius a Silversmith at Ephesus.

**Q.** Against which of the Apostles

did Demetrius raise a Tumult?

**27 A.** Against St. PAUL, Gaius, and Aristarchus, PAUL's Companions, because they spoke against Images, by making which he got his Living.

**Q.** What was Demetrius's Intent by this Commotion?

**28 A.** To have St. PAUL and his Companions suppressed.

**Q.** How did GOD prevent his Purpose?

**29 A.** The Town Clerk pacified the People, and the Men were let go, *chap. xix. 35.* to the End.

**Q.** Who were the Devil's Instruments to persecute the Apostles.

**30 A.** Herod in Judea, and the unbelieving Jews in Iconium, Thessalonica and other Places.

**Q.** Whom did Herod persecute?

**31 A.** He killed James, and put Peter in Prison, *chap. xi. 2. 5.*

**Q.** Who was GOD's Instrument to deliver Peter?

**32 A.** An Angel.

**Q.** How was Herod punished for his Cruelty?

**33 A.** He was eaten to Death with Worms, *chap. xii. 23.*

**Q.** Whom did the unbelieving Jews persecute at Iconium?

**34 A.** Paul and Barnabas, but GOD gave them Knowledge of their Dangers, *chap. xvi. 6.* And they were delivered.

**Q.** Whether went they for Refuge?

**35 A.** To Lystra and Derbe, Cities of Lyconia, *chap. xiv. 6.*

**Q.** Who were persecuted at Thessalonica?

**36 A.** Paul and Silas, and they escaped, by their Friends sending them away by Night to Berea, *chap. xvii. 10.*

**Q.** Who were the Devil's Instruments to slander the Apostles?

**37 A.** The Jews, when they were at

at *Jerusalem*, by saying when they spoke all Manner of Languages, that they were drunk with new Wine, *chap. ii. 13.*\*

Q. How did God make them repent of their Slander?

38 A. By touching them with Remorse of Conscience.

Q. Who were the Devil's Instruments to imprison the *Apostles*?

39 A. King Herod, the Jews, and the Roman Substitute.

Q. Who were God's Instruments to deliver them?

40 A. An Angel, and such Men as he raised to be their Friends, *chap. v. 19.*

Q. How did God comfort the *Apostles* when they were beaten?

41 A. By speaking to them in Visions in the Night, *chap. xxiii. 11.*

Q. Who was the first Martyr?

42 A. St. Stephen, one of the seven Deacons ordained by the *Apostles*.

Q. To what End?

43 A. To be careful, that no Poor of the Church should want for Relief, *chap. vi. 1. 5.*

Q. How died he?

44 A. He was Stoned, by the whole Multitude of the Jews, *chap. vii. 58.*

Q. For what Cause?

45 A. None, but that being full of Faith and Power he did great Miracles among the People.

Q. What Comfort did he find in Death?

46 A. Unspeakable; he saw Heaven open, and the Son of Man standing on the Right Hand of his Father, as a General ready to defend him.

Q. What did he to his Persecutors?

47 A. Not only forgave them, but prayed that that Sin might never be imputed to them.

Q. What may we learn from St. Stephen?

48 A. Zeal for God, Patience for ourselves, and Charity to our Enemies.

Q. To which of the *Apostles* did he give Life in Death?

49 A. To St. Paul, when Paul was stoned by the Men of *Lystra*, and carried out of the City for dead, God raised him up again, even in the Midst of the Disciples that stood about him, *chap. xiv. 19, 20.*

Q. What learn we by the Sequel of this Discourse?

50 A. That God, by simple Men, in Spite of all Tyranny, replenished

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\* They were very much astonished, because, they being of several Nations, every one of them heard the *Apostles* speaking the Language of their Country. The Curiosity invites them to an Enquiry after the Reason of this Transaction, saying, "How have these Men, who are Natives of *Gali-  
lee*, and have lived all their Life-time there, acquired this Knowledge? For in our own respective Languages we hear them preaching the Doc-  
trine of *CHRIST*, and the wonderful Things God hath wrought by him." This certainly must imply something of great Moment: But others were of a different Opinion, and in a scoffing Manner rediculing the Miracle, said, "This is only the Effects of drinking new Wine, 'tis that infused this Faculty in them." Hereupon the *Apostles* rising from their Seats, *Peter* as eldest, in the Name of the rest, makes this Defence, "Ye Men of *Judea*, and all ye that dwell at *Jerusalem*, be this known unto you, and hearken to my Words," *Acts ii. 14*, and the following Verses.

the whole World with the Sound of the Gospel.

Q. But *Paul*, as we read in the Eighth Chapter, persecuted the Church, and consented to the Death of St. Stephen; how came he then to be an *Apostle*?

51 A. The Spirit of God (in whose Hands are the Hearts of all Men) converted him from a Persecutor to a Preacher; so that amongst all the *Apostles*, none was more zealous, nor added more Souls to the Church than he did.

Q. How doth that appear?

52 A. By his painful Travels thro' many Countries, his Stripes, Imprisonment, Stoning, Danger by Land and Sea, which he joyfully suffered for the Sake of Jesus Christ, 2 Cor. xi. 23. to the End.

Q. Why did God suffer his chosen Servants to be so cruelly used by the World?

53 A. For three Reasons; that he himself might be the more glorified by their Deliverance, their Enemies more justly condemned, and his Servants more worthy of their Reward in Heaven.

Q. As they were painful to teach, were the People as ready to follow their Doctrine?

54 A. Many were of those whose Hearts were prepared for that Calling; but others were obstinate and refused to obey it.

Q. It appeareth then that Faith is the Gift of God only?

55 A. It is, and increaseth in us by hearing of his Word; as appeareth by *Lydia*, the Woman of *Thyatira*, whose Heart the Lord opened, that she attended to the Doctrine of St. Paul, chap. xvi. 14.

Q. What strange Conversions were there made by the *Apostles*?

56 A. The Conversion of the *Ethiopian* Eunuch of *Cornelius*, and

*Paul's Jailer.*

Q. Why did the Conversion of these Men seem more strange, than that of the rest?

57 A. Because in the Eye of the World, both for their Calling, and Quality, they seemed more unlikely to be converted, than any other.— The Eunuch was one of the Heathens, that worshipped strange Gods, chap. viii. 27. *Cornelius* a Roman Soldier, whose Profession might seem to harden his Heart against the first Impression of Christian Faith, chap. x. 5.— And the Jailer, a forward Minister, to execute the Cruelty of such as persecuted Christ and his Church, chap. xvi. 30.

Q. How did they shew themselves afterwards to the Christians?

58 A. By their Works. The *Eunuch* planted the Gospel in *Ethiopia*; *Cornelius* used much Prayer and Alms-deeds; and the *Jailer* dress'd the Wounds of *Paul* and *Silas*, and refreshed them with Meat.

Q. Is it not enough for us to be Christians in Name, but we must be Christians in Nature?

59 A. No; for otherwise we shall be sure to undergo the Wrath of God.

Q. By what Example?

60 A. By the Example of *Ananias*, *Saphira*, and of *Euticus*.

Q. What were their Faults?

61 A. In that, whereas it was a Custom amongst them, to employ all their Goods to the Benefit of their Brethren; they kept back a Part for their own private Use.

Q. How were they punished?

62 A. With sudden Death, chap. v. 5. 10.

Q. If God shewed such Severity upon them, in that they distributed not their whole Substance to the Maintenance of Christian Charity, what ought they to fear that will befall nothing, not so much as the Superfluity

perfluity of their Riches, to the relieving of their distressed Brethren?

63 A. Not only Death of Body in this World, but Destruction of Soul and Body in the World to come, unless they amend.

Q. Wherein did *Euticus* offend?

64 A. Being of the Congregation of the Faithful, as he sat with others to hear *Paul* preach, neglected his Doctrine, (as in many Sermons with us we may see the like) and fell into a Sleep.

Q. How did God punish him?

65 A. He made him an Example to the whole Assembly, by suffering him to fall from the third Loft; so that he lay dead, till *Paul* revived him.

Q. Need our Christians fear any such Danger?

66 A. They need not fear falling to the Ground; but they may fit in Dread of a greater Fall, i. e. from the Top of Heaven to the Bottom of Hell, if, when they should hear the Word of God, they suffer Sleep to stop their Ears.

Q. What became of St. PAUL after this.

67 A. He was imprisoned, and after that shipped for a Voyage to Rome; but in a Storm was cast upon

an Island, called *Melita*, and afterwards came to *Rome*, having wrought several Miracles among the People.

Q. How long staid PAUL at Rome?

68 A. He dwelt there two whole Years, preaching the Kingdom of God, and declaring the Doctrine of CHRIST, chap. xxviii. 30.

Q. Wherein consisteth the Doctrine of CHRIST?

69 A. In our Articles of the Christian Faith, revealed by him, and contained in the Holy Scriptures, briefly summed up in the Apostles Creed, namely, *I Believe in God, &c.*

Q. What is the Meaning of the Word *Creed*?

70 A. *Creed* is the same with *Belief*\*, and is called the Apostles Creed, because of the Apostolical Doctrine contained in it, and being composed in or near the Apostles Time.

Q. Into how many Parts is the *Creed* divided?

71 A. Into three: Being a Distinction of the Father, Son and Holy Ghost; a Sameness of Nature.—The Father is God, the Son is God, and the Holy Ghost is God. A Diversity of Offices: The Father creates,

\* It may be comprehended in these Words, I believe there is but one God, the Father, from whom are all Things, and we in him; and one LORD Jesus Christ, by whom are all Things, and we by him, 1 Cor. viii. 6. I believe that Jesus Christ, is the Son of God, true God, and perfect Man, two Natures in one Person, divine and human; that he is the Way, the Truth, and the Life; that no Man can come to the Father but by the Son, John xiv. 6.—Acts iv. 12. and that our Justification is not by our own Righteousness, nor by the Works of the Law, Rom. iii. 2.—Gal. ii. 16. iii. 11. but by the Merits and Righteousness of JESUS CHRIST, as the Gift of God, savinely applied by Faith, thro' the Holy Ghost the Comforter, Rom. iii. 21 to 28. v. 1, 10.—Eph. xvi. 1.—Col. i. 4.—I believe the six Principles of the Gospel of CHRIST, recorded, Heb. vi. 2.—And that the Scripture of the Old and New Testament are the written Word of God, the only Rule for Christians under the Gospel Dispensation both for Faith and Practice.

ates, the Son Redemeſ, the Holy Ghost Sanctifiſ, *Matt. xxviii. 19.*

*1 John v. 7.—2 Cor. xiii. 14.*

Q. What does the firſt Branch treat of?

72 A. The Work of Creation by GOD the Father, who is an infinite, eternal, and incomprehenſible Spirit, having all Perfections in and of himſelf, *John ii. 24.—1 Tim. vi. 16.* *1 Kings. viii. 27.—Jer. xxiii. 24, Psal. xc. 2.—Rev. iv. 8. Job xxxvi. 26. and xxxvii. 23.—Pſal. cxlv. 3.*

Q. Are there more Gods than one?

73 A. No; there is but one living and true GOD, *1 Cor. viii. 4.—Eph. iv. 6.—1 Tim. ii. 5.*

Q. How is GOD said to be a Father?

74 A. First as he created all Things, *1 Cor. viii. 6.* Secondly, as he is the Father of our Lord Jefus Christ. Thirdly, as he is our Father by adopting us into himſelf, *Eph. i. 5.*

Q. Why do you title GOD Almighty?

75 A. Because he has Power to dispose of all Things as he pleafeth, and is the Maker of Heaven and Earth.

Q. What does the ſecond Branch of the Creed treat of?

76 A. Of GOD the Son, and the Work of Redemption.

Q. How is our Redeemer deſcribed?

77 A. By his Names, Offices, and Relations. He is called Jefus, and CHRIST JESUS, signifies a Saviour, and was ſo called, because he was to ſave his People from their Sins, *Matt. i. 21.* CHRIST is the ſame with MESSIAH, and signifies Anointed; because he was in a Spiritual Manner, to perform the Offices belonging to GOD's Anointed, which were thoſe of a King, a Priest, and a Prophet.

Q. How doth CHRIST answer these Titles?

78 A. First, he is a King in governing and protecting his Church.—Secondly, he is a Priest, as he did make Atonement, and now intercedes for, and bleffeth it.—Thirdly, he is a Prophet, as he teaches it, which he did in his Person, and continues ſo to do by his Spirit, Word, and Ministry, being anointed or ſet apart to theſe Offices by the Holy Ghost, which he received without Measure.

Q. What are the Relations which Christ is described by, in the Creed?

79 A. They are two; one relating to GOD the Father, as he is his only Son; the other to us as he is our only LORD. He is the only Son of GOD, as he derived his Essence from the Father, and was conceived and born of a pure Virgin, by the extraordinary Power of GOD, *John i. 18.* And he is ſaid to be our LORD, as he is in a particular Manner the LORD and Head of his Church, having all Power given unto him in Heaven and Earth, *Matt. xxviii. 18.*

Q. What are the next Things you learn from this Belief.

80 A. CHRIST's Humiliation, and Exaltation. Humiliation, in becoming Man and ſuffering Death; Exaltation, in his Resurrection, Af-ſcenſion, Glorification, and coming to Judgment.

Q. How was CHRIST made Man?

81 A. By the Union of the human Nature to the divine, in one Person, which he took on him by being conceived by the Holy Ghost, and born of a Virgin, *John i. 14.—Gal. iv. 4. Heb. ii. 16.*—Taking our Nature upon him, that he might redeem all Mankind, *Heb. ii. 9.*—And for this Cause he ſuffered Death, at the In- finite Price of his Blood, to deliver us from the Punishment that was due for our Sins, and to reconcile his

Father to us, by satisfying his Justice, in offering himself a Sacrifice for us, *Gal. iii. 13.*—*Rom. v. 10.*—*Heb. ix. 26.*—*I John ii. 2.*

Q. Why is CHRIST said to suffer under *Pontius Pilate*?

82 A. To signify the Time of his Death, and the Accomplishment of the Prophecies concerning it.

Q. What Sort of Death did CHRIST suffer?

83 A. He was crucified, i. e. he was nailed to a Cross of Wood set upright in the Ground, and so hanging him upon it till he there languished and died; which was the worst Sort of Death his Enemies could put him to, being the most infamous, painful, and accursed, and was to shew the heinous Nature of Sin.

Q. Why is it said, that our Saviour died, was buried, and descended into Hell?

84 A. To shew that his Body, when alive, was vitally united to his Soul, and was buried to shew the Certainty

of his Death, and give Testimony to the Truth of his Resurrection; and what is meant by his *descending into Hell*\*, is the Disposal of his Soul in its State of Separation from the Body, *Acts ii. 27. xxxi. 32.*

Q. What is the Resurrection of CHRIST?

85 A. 'Tis the restoring him to Life by the Union of the self-same Soul to the self-same Body, on the third Day after he died, which was the first Day of the Week, and since called the Lord's Day†. Thus our LORD rose again to assure us, that he had fully compleated the whole Work of our Redemption, *Rom. iv. 25. viii. 34.* according to the Prophecies of *Isaac, Joseph, Sampson, Jonas, &c.*

Q. What do you mean by saying, that CHRIST ascended into Heaven?

86 A. I mean, that he did actually go up thither in a visible and triumphant Manner, *Acts i. 9. Eph. iv. 8.*—And sitteth at the Right Hand of God ‡, i. e. he is advanced to the highest Dignity and Authority with

\* The Word *Hell* has three several Significations. 1. It signifies the Grave; but it can't be understood in that Sense, because the Souls of departed Men go not to the Grave. 2. It signifies the common State of the Dead, or the Place where the *Souls of Men* are appointed to go, when they are separated from their Bodies by natural Death, called Paradise, *Abraham's Bosom*, and *Hades*, which is the original Word used here; and in this Sense only I believe that JESUS CHRIST descended into Hell; because he declared so much plainly to the penitent Malefactor upon the Cross, *To-Day shalt thou be with me in Paradise*. Notwithstanding which I do believe, that there is a real Hell, as well as a Hell of Conscience, for the Punishment of Sinners in Eternity.

† See my Supplement to the Almanacks for 1752.

‡ CHRIST sitting at God's Right Hand, implies thus much,—that the same Bliss, Glory, and Power, which, as the Son of GOD, he did before his Incarnation, enjoy with his Father from all Eternity, his human Nature is now made Partaker of, in the highest Heavens. That this GOD-Man is invested with an absolute Authority, and boundless Dominion, and does now, in both Natures, rule, as he shall one Day judge the whole World; and 'till that Day come, it is the Duty of us, and all Mankind, to reverence and obey, to trust in, and pray to him, as our only Head and King, and our rightful and universal LORD.

with **GOD** the Father, *1 Peter* iii. 22.—*Eph.* i. 20, 21.—*Heb.* x. 12. The Phrase does not imply that **God** has Hands, &c. This Way of Speaking is only used in Condescension to us; for **God** is a Spirit, and hath no Body, nor Parts of a Body. He appears, in the Presence of **God** for us, as our only Mediator, Intercessor, and Advocate, *Heb.* ix. 24.—*Rom.* viii. 34. *1 John* ii. 1. *1 Tim.* ii. 5.

**Q.** Why are the Words Father Almighty added here?

**87 A.** To shew to us the Truth and Fullness of all that Authority and Dominion to which **CHRIST**, as our Mediator, is advanced in Heaven, and from whence he shall come to judge all Men, the Quick, those who shall then be alive, and the Dead; for all Things whether secret or open,

*1 Thes.* iv. 16.—*Acts* x. 42.—*2 Cor.* v. 10.—*Eccl.* xii. 14.

**Q.** Who is the Holy Ghost?

**88 A.** He is the third Person of the sacred Trinity, and is the same with the Spirit; so called, because of his Office, which is in **CHRIST**'s Stead, to sanctify, or make Holy the Church.

**Q.** What do you mean by the Church?

**89 A.** I mean a Society of Persons called by **God**, and who obey the Call to the Profession of true Religion; and the Word *Catholick* is hereunto applied, and signifies *Universal*; to distinguish it from the *Jewish Church*, which was confined to one Nation, and is said to be holy, as it is dedicated to **God**, by Covenant and Profession.

**Q.** What are the Privileges belonging to the *Holy Catholick Church*?

**90 A.** They are four: *1st.* The Communion of Saints. *2dly.* The

Forgiveness of Sins. *3dly.* The Resurrection of the Body. And *4thly.* The Life everlasting.

**Q.** What do you mean by the Word *Saints*?

**91 A.** It is to be understood of those, who are the true and living Members of **CHRIST**'s Church, i. e. such as do answer the End of their Calling, by a lively Faith, and holy Conversation; and this Communion consists in a Fellowship in all the Acts of divine Worship, Piety and Charity, making all but one Body or Church; being all sanctified by one Spirit, all having one Hope of their Calling, one Lord, one Faith, one Baptism, one **God**, and Father of all, *Acts* ii. 42.

**Q.** What do you understand by the three remaining Articles of your Belief?

**92 A.** First the *Remission* of Sins is a very comfortable and necessary Article, for without it we should be most miserable; **God** pardons the greatest Sinners, and excludes none that come to him, and accept of his Conditions, and this is the glad Tidings of the Gospel. *2dly.* **God** will raise all the Dead, as he is the *Almighty Creator*, and has all their Souls in his Custody, knows where every Crumb of their dispersed Dust doth lie, and can as easily recollect it, as he made it at first of nothing. *3dly.* They must be raised, because the **God** of Truth has said so; and therefore we believe that **God** will raise all the Dead, and **JESUSCHRIST** will come to be our Judge at the general Resurrection. And lastly, after the general Resurrection, there will a Life everlasting, consisting of Rewards and Punishments, according to every One's Work in this World.

*Obf.*

*Obs.* As the Evangelists transmitted to the Church of CHRIST the History of the Life, Acts or Deeds, Sayings or Doctrines, Sufferings, Passion, and Death of our LORD, during his 33 Years Abode upon Earth; so the blessed Spirit of GOD, whom we file the Holy Ghost, inspired the sacred Penman, the Evangelist Luke, by the Assistance of the Apostle PAUL, to continue in writing the Effects of his Glorification, in this Book called the *Acts of the Apostles*; not as comprehending and particularly describing all the Deeds and Sufferings, &c. of all the *Apostles*, for they are almost confined to the History of Peter and Paul, but because it gives us a sufficient Light into the Manner of the *Apostles* ordering themselves and the Churches of the Faithful, which were converted to the Faith of CHRIST, by their Preaching: Setting forth, how CHRIST being ascended into Heaven, and seated at the Right Hand of his Father, sent his Holy Spirit upon the *Apostles*, as he had promised, to enable them to establish his everlasting Kingdom, by gathering together his Church out of all Nations indifferently; by which the World being reduced under a new Form of Conduct and Government, did, as it were, receive a new Shape; being risen again from Death and Darknes, to the Light of Grace, Salvation, Truth, and Life, spread abroad over the whole World.

The Breach made in the Company of the Apostles, by the Fall and Death of the Traitor Judas, being restored by the chusing of Matthias, and the LORD miraculously sending down from Heaven upon them all, the Abundance of the Gifts of his Spirit, &c. and the Power of their Ministry being established, was afterwards communicated to many of the new Converts with the same Authority.

The Holy Apostles, thus qualified, set about their great Work of publishing the *Gospel* of Salvation, and planting the Church, beginning at Jerusalem; where, at their first Preaching, they converted about 3000, *Acts* ii. 41.

I shall now give a particular Account of their Lives, Preaching, and Sufferings, in their different Dispersions, which I have gathered from the most authentick Writings of the primitive Fathers, as well as from the Book of the *Acts*; which, from the Beginning, was received into the Canons of the Holy Scriptures.

And, first St. Matthew called also Levi, was an Hebrew of the Hebrews, the Son of Alpheus, a Galilean, and of Mary, the Kinswoman of the blessed Virgin. He is said to be born either at Capernaum or Nazareth, by Profession a Publican, or a Collector of the Taxes imposed upon the Jews, by the Roman Emperors, and was the first called to be an Apostle, and the first of the Evangelists that wrote the *Gospel* and History of our Saviour, at the Intreaty of the Jewish Converts at Jerusalem, by the Appointment of the Apostles, about eight Years after his Death.

'Tis affirmed, that St. Bartholomew carried St. Matthew's *Gospel* along with him to India, and there left it: For Pantanus preaching the Faith in the Indies, found there a Copy of it in Hebrew, which he brought to Alexandria, and it was preserved to his Time in the Library of Cæsarea; which Original being lost, we have only the Greek Version, whose Author is unknown, tho' tis attributed both to St. James and St. John. Another Copy was found by the Nazarenes in Berea, in the Time of St. Jerom, as he himself

Himself affirms ; adding withal, that he obtained Leave of the *Nazarenes* to transcribe theirs, and that he afterwards translated it into *Greek* and *Latin*. And another was said to be found in digging up the Grave of St. *Barnabas*, A. D. 458, being a Transcript of the Apostles own Writing. But of all those Copies we hear not of any now extant but the *Greek* Translation, done by St. *John* and St. *Jame*; which hath been all along generally received as authentick, and therefore reckoned among the *Canonical Books* of the *Holy Scriptures*.

It is said, after the Day of *Pentecost*, he went into *India*, and preached up and down eight Years : That he travelled from thence into *Aethiopia*, *Perfia* and *Parthia*, where he preached the *Gospel* for some Years ; and at last suffered Martyrdom at *Naddabar* in *Aethiopia*, by the Point of a Halbert, or with a Sword at the Altar, about the 70th Year of Christ, when *Jerusalem* was destroyed by the *Romans*, according to our Saviour's Predictions. We commemorate his Death Sept. 21.

St. *Mark*, tho' a *Roman* by Name, yet is certainly believed to be of *Jewish* Parents, and descended from the Tribe of *Levi* ; and *Nicephorus* says, was Sister's Son to St. *Peter*.

It is generally allowed, that he was one of the 70 Disciples, yet not a Follower of our Saviour, but a later Convert, probably by his Uncle, being his constant Attendant, Interpreter, Amanuenis, or Writer ; for he was sent to *Egypt* by St. *Peter*, to plant the *Gospel* in those Parts, and spent his Time mostly at *Alexandria* ; where, it is said, he founded a Church, (which was the second Episcopal See) after his Return from the Regions of *Lybia*, *Marmonia*, *Pentapolis*, and other barbarous Countries of *Africa*, westward.

His *Gospel* was written by him at the Instance of the converted *Jews* at *Rome*, who pressed him to draw in Writing, by Way of History, what his Master had often preached to them ; which done, it was perused by St. *Peter*, ratified by his Authority, and publickly read by his Order in their religious Assemblies.

The *Romans* pretend, that this *Gospel*, being principally designed for the Use of the Converts at *Rome*, was written in the *Latin* Tongue. But, as Dr. *Cave* observes, it was as necessary for St. *Mark* to write his *Gospel* in *Greek* for the Use of the *Romans*, as it was for St. *Paul* to write his Epistles to that Church in the same Tongue, the *Greek* being then the modish Language, there being very few of the *Romans* of any Fashion but understood *Greek*, and mostly spoken by Strangers and *Jews*, who understood little *Latin*.

It was written in the third Year of the Reign of the Emperor *Claudius*, and 43 from the Birth of our Saviour, and was frequently called St. *Peter's* *Gospel*.

About *Easter*, it happened that the great Solemnity of the God *Serapis*, being to be celebrated, the prophane *Egyptians*, much concerned for their old Pagan Idolatry, and to vindicate their Idol, broke into the Place where St. *Mark* was at his Devotions, and, tying Cords to his Feet, dragg'd him on the Ground thro' the Streets to the Prison, where, in the Night, he had the Comfort of a Divine Vision.

The Rage of the People being not yet satisfied, they came the next Day,

Day, early in the Morning, and again dragg'd him about, over Stones and rough Places, through the City, to a Place a little out of the Town called *Bacelus*; by which barbarous Usage, his Body was so torn and bruised, that he expired in their cruel Hands. And *Metaphrastes* says, that they afterwards burnt his Body, and that the *Christians* did decently entomb his Bones and Ashes, near the Place where he used to Preach; and that the *Venitians* afterwards removed them from thence to their capital City, where they are still held in great Veneration; and St. *Mark* is adopted for the Patron and tutelar Saint of that State, to whose Memory they erected and dedicated their Cathedral, one of the stateliest, richest, and most magnificent Churches in the World. The original Greek Copy of this Gospel is said to be likewise in their Possession, pretended to be written with his own Hands in *Aquilea*, and thence translated to *Venice* after many Ages; but the Letters are so worn out, that they cannot be read.

The Learned are not agreed about the Time of his Martyrdom; but, most are of Opinion, that he suffered at *Alexandria*, Anno 63, about the End of the Reign of the Tyrant *Nero*, and that he survived the Martyrdom both of St. *Peter* and St. *Paul* a considerable Time. His Festival is kept

*April 25.*

St. LUKE was born at *Antioch*, the chief City of *Syria*, famous for being one of the most flourishing Academies in the World, and also being the Place where the Disciples first took the Name of Christians. He particularly applied himself to the Study of Physick, in which he became a great Proficient: He was also very skilful in Painting, as we may learn from an ancient Inscription near St. *Mary's* Church at *Rome*; wherein Mention is made of a Picture of the Virgin *Mary*, in these Words: *Una ex 7 ab Luca depictis*, one of the seven painted by St. *Luke*.

It is generally believed, he was converted by St. *Paul* at his first being at *Antioch*, and became his constant and Fellow-Labourer in the Ministry of the Gospel. His *Writings*, which are contained in two Books, namely; his *Gospel*, and his History of the *Acts of the Apostles*, written in *Greek* for the Use of the Church, are so exact and accurate, so polite and elegant, in a lofty, clear, and perspicuous Stile, that they manifest how great a Share he had in the native Genius of his Birth-place; where, 'tis thought, the first was written during his Travels with St. *Paul*, about the Year 56; who, 'tis supposed, assisted him in composing the same, infomuch that it has been called St. *Paul's* *Gospel*; which might seem probable enough, did not St. *Luke* expressly declare, that whatsoever he writ in this *Gospel*, he received from the Testimony of those, who, from the Beginning, had been Eye-witnesses of all our Saviour's Works and Transactions. And, as St. *Austin* saith, the Holy Spirit so dictated to St. *Mark* and St. *Luke*, who were Disciples to the Apostles, as St. *Matthew* and St. *John*, who were Apostles themselves, that in a Manner they are one.

The *History of the Acts of the Apostles* was doubtless written at *Rome*, when he was there with St. *Paul* in his first Imprisonment. In his *Gospel*, he chiefly insists upon those Things which relate to the Sacerdotal Office of Christ, and supplies what seemed wanting in both the preceeding *Gospels*; in the *Acts of the Apostles*, he not only relates the Actions, but also the Sufferings of some of the chief of the Apostles, and St. *Paul* especially,

or

of whom he was best able to give an Account, having been his constant Attendant; and enlarges particularly upon the great *Miracles* wrought by the *Apostles*, as being the grand Confirmation of the Truth of Christ's Resurrection.

So far as he travelled with St. *Paul*, and was his Coadjutor in the Ministry, we have a certain Account of in Scripture; but where he preached afterwards is not so apparent. Some say he went Eastward, and preached in *Egypt* and several Parts of *Lybia*: Others, that he planted the Faith first in *Dalmatia* and *France*, and then in *Italy* and *Macedonia*. His Death is uncertain; but *Nicephorus* writes, that as he was preaching in *Greece*, the common People feized him, and for want of a Cross, hanged or crucified him upon an Olive Tree, in the 48th Year of his Age, being never married.

*Histricus*, from the *Arabick Copy*, affirms, he was martyr'd at *Rome*, Anno 74, after St. *Paul*'s first Imprisonment there, who departed thence, leaving St. *Luke* behind to supply his Place; which, he says, was the Reason why he no longer continued his History of the Acts of the Apostles. He is commemorated on the 18th of October.

St. *John* was of the Town of *Bethsaida*, the Son of *Zebedee*, and *Mary* farnamed *Salome*. *Mary* was Daughter to *Cleophas*, Sister, or rather Cousin-German to the *Blessed Virgin*; and Brother to St. *James*, named the Great. Some have thought he was the Disciple of *John the Baptist*, who went with St. *Andrew* to *Jesus*; but the Time of his Conversion is uncertain: However he was present at the Cure of St. *Peter*'s Wife's Mother, the raising of *Jairus*'s Daughter, and the Transfiguration on the Mount with his Brother *James*, to whom our *Saviour* committed the Care and Maintenance of his Mother, the *Blessed Virgin*; and she on the other Hand was advised to consider him as her Son: Upon which he took her to his House; which, *Nicephorus* says, he purchased in *Jerusalem* of *Annas*, the High Priest.

*Jesus Christ*, when he called him to the Apostleship, being about 26 Years old, gave him and his Brother the Name of *Boanegers*, or the *Sons of Thunder*, to shew the Strength and Greatness of the Faith.

He was the youngest of the Apostles; and St. *Austin* believed that our Lord shewed him particular Kindness, that he might give the greater Authority to those great Truths which he was to declare to Mankind by his *Gospel*, *Epistles*, and *Revelations*.

He continued at his House till the Death of the Virgin *Mary*, which *Eusebius* faith was in the Year of our Lord 48, and some Time after took his Journey into *Asia*, as falling to his Lot, and founded the Churches of *Smyrna*, *Thyatira*, *Pergamus*, *Sardis*, *Philadelphia*, *Laodicea*, &c. from thence it is thought he went Eastward, and preached in *Parthia*; about which Time, 'tis said, he wrote his *Epistles*; and having thus spent many Years, *Domitian*, the *Roman Emperor*, publishing an Edict for the destroying of all Christians, the *Apotle* was sent bound to *Rome* by the Pro-consul of *Asia*, as a Disturber of the Peace of the Empire; where he was treated with all the Cruelty that brutish Rage could suggest, for the Tyrant commanded him to be thrown into a Caldron of scalding Oil all in a Flame, in the Presence of the Senate; but, like the three *Hebrew Children*,

he came out unhurt, having the Honour of *Martyrdom* without suffering the Torment. This great Miracle having no Effect upon the obdurate Heart of the stupid Emperor, he was banished into the Isle of *Patmos*, which is one of the Isles of the *Sporages* in the *Egean Sea*, to be employed in digging the Mines: In which disconsolate Place, being divinely inspired, he wrote the *Book of his Revelations*. After the Death of *Domitian*, who was slain for his Tyranny, the Senate disannulled all his Acts, and St. *John* returned to *Ephesus*, under the mild Government of *Nerva*; and St. *Timothy*, the former Bishop, being martyr'd for preaching against the Lewdness and Idolatry of the *Heathen Feasts*; he continued here, and wrote his Gospel upon this Occasion, and lived to the Beginning of *Trajan's Reign*, aged 98 Years, or upwards, as some of the antient Fathers affirm. This Saint's Day is kept *December 27*.

St. *Andrew*, the *Scotch Patron*, was Brother to St. *Peter*, and is the first mentioned by Name to have been a Follower and a Disciple of *CHRIST*, being probably with St. *John*, a Disciple of *John the Baptist*, as St. *Epiphanius* observes.

After our *LORD'S Ascension*, and the *Descent of the Holy Ghost upon the Apostles*, when they chose among themselves, by Lot, what Part of the World each of them were to go to, St. *Andrew* is said to have had *Scythia*, and the adjacent Regions, assigned him for his Province; to which he travelled thro' *Galatia*, publishing the Tidings of Salvation in his journeying, to the *Gentiles*.

He staid and preached the Gospel at *Amynsus*, then went to *Trapezus*, and so on to *Nice*; where he resided two Years: From *Nice* he went to *Nicomedia*, thence to *Chalcedon*, and so thro' *Propontis*, and by the *Euxine Sea* to *Heraclea*, converting a great Number to the Truth, and ordained *Presbyters* and *Deacons* among them: From *Heraclea* he went to *Amaestrus*; but meeting with ill Usage, he departed to *Sinope*, the Birth and Burial-place of *Mithridates*, King of *Pontus*, where the *Jews* fell upon him with such Fury, that he was carried out of the City for dead; but he returned again and brought many of them to a Sense of their Errors, and was treated more civilly. At his first coming, he met with his Brother *Peter*, who bore him Company some Time. From *Sinope* he returned to *Amynsus*; so to *Trapezus* and *Samasata*, (the Birth-place of *Lucian*) in his Journey to *Jerusalem*; and after a short Stay, he is said to return to his *Scythian Provinces*; and, preaching with Success at *Sebastapole*, a City on the *Euxine Shore*, he removed to *Chersonesus*, a populous City within the *Bosphorus of Thrace*, and then came back to *Sinope*, to confirm the Churches he had thereabouts planted; and some say, ordained *Philologus*, one of St. *Paul's Companions*, Bishop thereof: From thence he came to *Byzantium*, afterwards built by *Constantine*, and from his Name called *Constantinople*; where he is said to have founded a Church, and ordained St. *Paul's Fellow-Labourer Stachus*, first *Bishop* thereof.

Being banished from this Place by the Governor, he fled to *Agripolis*, where he staid two Years: Then travelling thro' *Thrace*, *Macedonia*, *Thessaly* and *Epirus*, he settled at last in *Patrae*, a City of *Achaia*; where he sealed, with a resolute *Martyrdom*, the Verity of that Truth which he preached in so many Countries and Places, by *Agras*, Pro-consul of *Achaia*, who

who came to *Patræ*, at the Time of his being there, and was so exasperated, because he had converted his Wife *Maximilla*, and his Brother *Sratulus*. His naked Body was scourged by seven of the Liftors, one after another, and afterwards tied to the *Cross* with Cords, to make his Death the more lingering; where he hung two Days, still exhorting the People to stand fast in the Faith. Being dead, his Body was embalmed and decently buried by Order of the Pro-consul's Wife, *A. D. 95*, under the Persecution of *Domitian*. In the Year 357 it was removed by *Constantine* the Great, to *Constantinople*, and buried in the Church he had built in Honour of the Apostles, remaining so incorruptible, that in *Justinian's* Time his Body was found in a Wooden Coffin among the Rubbish, and with great Care reposed in the former Place, as we read in a Book called the *Actæ* of St. Andrew's *Passion*, said to be wrote by the *Achaian* Presbyters and Deacons, who were present at his Execution. We commemorate this Saint's Day, *November 30*.

St. *Peter*, styled the Prince of the *Apostles*, is generally accounted the Son of *Jonah*, *Jonas* or *John*, a Fisherman at *Bethsaida*, in the *Upper Galilee*, belonging to the Tribe of *Napthali*, on the Banks of the Sea of *Tiberias*, or Lake of *Gennesereth*. It is said he was born three Years before the Blessed Virgin, *A. M. 4034*. At his *Circumcision* he received the Name of *Simon*, or *Simeon*, to which our Saviour added that of *Cephas*, which signifies a Stone or Rock; from whence *Peter* became his usual Name. Both he and his Brother *Andrew* were from their Childhood brought up in the Fishing Trade; as were likewise *James* and *John* the Sons of *Zebedee*: And these four were the first that *Jesus* received into the Number of his Disciples.

St. *Peter*, after his Communication with our Lord, for a while returned to his Fishing Trade; but after our Saviour had confirmed his Doctrine by such miraculous Draughts of Fishes, and had strengthened his staggering Faith, he left all and followed him,

We read in the *Acts of the Apostles*, of St. *Peter's* Preachings, Travels, and Sufferings; for the Remainder of his Life, we must depend upon the Fathers, and ancient Writers of the Church.

He wrote his first Epistles to the Churches which he had planted in *Asia* the *Less*, namely, *Pontus*, *Galatia*, *Cappadocia*, *Bithynia*, &c. in his Journey to *Egypt*; St. *Mark*, as he observes, being with him.

He was Prisoner with St. *Paul* eight or nine Months at *Rome*, and they were sentenced together to be crucified.

He was executed at his own Request, with his Head downwards, *A. D. 69*, in the 13th or 14th of *Nero's* Reign; after which his Body was embalmed after the *Jewish* Manner, and was buried in the *Vatican*, near the Way called *Via Triumphalis*, as *Eusebius* and other Ecclesiastical Writers affirm. Over his Grave, saith *Onesiphorus*, was built a small Church, which is now raised to a most magnificent Structure, in Honour of his Name; and is so richly adorned, as may justly now be reckoned one of the Wonders of the World. His Festival is *June 29*, the same with St. *Paul*, being both martyr'd on the same Day.

St. *James*, surnamed the Great, to distinguish him from St. *James* the *Less*, was, with his Brother *John*, busy about their Nets in a Ship in the

*Sea of Galilee*, when *Jesus* bid them follow him, promising to make them *Fishers of Men*; which they obeyed, and soon after were called to the *Apostolical Office*.

How St. *James* steered his Course, after our Blessed Saviour's Ascension, is variously discoursed of; but it is certain we have the last Account of him at *Jerusalem*, where he tasted the Cup of our Saviour's Passion, the first of the Apostles. He was beheaded by the Command of *Herod Agrippa*, the Son of *Aristobulus*, and Grandson to *Herod the Great*, about ten Years after Christ: But the Almighty seeing great Arrogancy in an Enemy of his Gospel, who even thought himself more than Man, smote him by his Angel with an incurable Distemper; he was devoured with Worms, and so died. He was so undaunted, that the Informer against him asked Forgiveness, was converted, and suffered with him. We keep this Saint's Death in Memory upon *July 25*.

St. *James*, surnamed the *Less*, the Son of *Joseph*, by his former Wife, recorded to be the Daughter of *Aggi*, Brother to *Zacharias*, Father to St. *John the Baptist*, and might well be reputed the Brother of our Lord, since himself was reckoned the Son of *Alpheus*, a particular Sect of the *Jews*: being so called, as *Joseph* also was: But he got himself a more admirable Name by his extraordinary Holiness, which was *James the Just*.

The Scribes and Pharisees, subtle Dissemblers, went up with him to a Pinacle of the Temple, that he might be heard of all; but the People below openly declaring, Glory to *Jesus*, Hosannah to the Son of *David*, he was thrown to the Bottom; but not being killed, he recovered Strength to get upon his Knees and pray for his Enemies: But they, still more enraged, were resolved to dispatch him with Stones, till one, more mercifully cruel than the rest, to put an End to his Sufferings, beat out his Brains with a Fuller's Club, about the 89th Year of his Age, and 24th after the Ascension of our Blessed Lord. He was buried in the Place of his Martyrdom near the Temple; where a *Monument* was erected, which remained a long Time after. See the Notes to his *Epistle*. We commemo-rate his Death along with St. *Philip*, being martyr'd at the same Time.

St. *Philip* was born at *Bethsaida*, a Fisherman, and married. Some Authors say he had two Daughters, *Hermione*, who was martyr'd by *Adrian*, and *Eutichica*, who, they say, converted many *Virgins* to the Faith; but his Father's Name is not mentioned in *Holy Writ*. He took all Opportunities to read the Law and the Prophets, and was called soon after Christ left the Place where *John* was baptising, commanding him to follow him as he met him in *Galilee*: And being received into the Number of Christ's Disciples, he immediately endeavoured to make others to do, and ran instantly to *Nathaniel*, a pious and religious Man of his Acquaintance, who he knew would be joyful to hear of the *Messias*, assuring him that he had found him, whom *Moses* and the Prophets had foretold should be the Saviour of the World, which was *Jesus* of *Nazareth*, the Son of *Joseph*, and the Anointed of God. *Nathaniel* at first doubted, but afterwards was converted, and became a Disciple.

'Tis thought that *Upper Asia* was the Province that fell to St. *Philip's* Lot, where he discharged his Apostolical Function successfully for many Years. He at last betook himself to *Hierapolis*, a rich and populous City

of *Phrygia Pacatiana*; where, by his Prayers, he procured the Destruction of a great Serpent or Dragon; and by representing the Stupidity of their Idolatry in worshipping it, he drew great Numbers to embrace the true Faith; which the Magistrates took so heinously amiss, that they apprehended him, scourged him, and hanged him up by the Neck against a Pillar. His dead Body was taken down and decently buried by his Sister *Mariamne*, his constant Companion in his Travels, and St. *Bartholomew* his Fellow Sufferer, who was nailed to the Cross, tho' not executed at that Time, such a sudden Fear possessing the People, that they left him. We commemorate this Saint's Death upon the 1st of *May*, with St. *James* the Less.

St. *Bartholomew* was of *Cana in Galilee*, by Trade a Fisher; and without Doubt, was one of the twelve *Apostles*, tho' mentioned by a different Name: And most are of Opinion, that his proper Name was *Nathaniel*, and that this of *Bartholomew* was given him from his Father *Tholomeus*, as St. *Peter* is called *Bar-jonas*.

*Eusebius* says he preached in the Country formerly called *India*, now *Arabia Felix*. After the Death of *Philip* he left *Hierapolis*, and came to *Lyconia*; and from thence to *Albanopolis*, a City in *Armenia*, or rather *Cilicia*, where he was seized by the Magistracy, and, by Command of their barbarous King, was flea'd alive; but his Friends had Liberty to bury his Body, which was removed from Place to Place, and at last to *Rome*; where, 'tis said, he rests in the Church of St. *Bartholomew*, in the Isle of *Tiber*. His Festival is kept on the 24th of *August*.

St. *Thomas*'s Birth and Parentage the *Scripture* doth not mention, only it is said that his Surname was *Dydimus*, which in *Greek* signifies a Twin, and *Thauma*, from whence *Thomas*; is the same in the *Hebrew*. *Eusebius* says, he was also called *Judas*, was a *Jew*, and probably a *Fisherman* and *Galilean*.

St. *Gregory* says, he was more profitable to the *Church* than the other Disciples, on Account of his Slowness of Belief concerning our Saviour's Resurrection.

St. *Origen* reports, that the Part allotted him was *Parthia*, which then contained all *Persia*; wherein were the *Medes*, *Perians*, *Carmianians*, *Hyr-canians*, *Bactrian*s and *Magi*: And some write that he preached in *Ethiopia* and the *East Indies*, as far as *Sumatra*, anciently *Toprabane*, and at last came to *Malabar* in the Country of the *Brachmans*.

St. *Chrysostom* says, that St. *Thomas*, tho' at first the most weak and incredulous, became the most ardent and invincible of all the *Apostles*, travelling thro' most Parts of the World, and doing his Duty in the Midst of barbarous Nations, without any Care for his Security or Life.

St. *Austin* says his Zeal for the *Gospel of Christ* hastened his Martyrdom; for the *Brachmans*, fearing the Loss of their Trade, by introducing a new Religion, resolved to dispatch him: And knowing that he used daily to resort to a certain *Tomb* or *Monument*, to exercise his private Devotions, they went thither with some armed Men, and finding him intent at Prayer, they poured upon him a Shower of *Darts* and *Stones*, and run him thro' with *Lances*, in the Year of *CHRIST* 66. His Body was buried by his

his Companions in the Church he had built in this City; which afterwards became a magnificent Structure. His Festival is on December 21.

St. Simon surnamed the *Canaanite*, some of the Fathers say, was born at *Cana* in *Galilee*, and that it was at his Wedding our SAVIOUR wrought his first Miracle, by turning Water into Wine; for it is evident that all the Apostles were *Galileans*: But others think he was so called, because he was of a hot and sprightly Temper, *Canaanite* being in *Hebrew*, what *Zelotes* is in *Greek*, which signifies *Zeal*; or else from a particular Sect among the *Jews* called *Zealots*; a People, who, according to the Example of *Phineas*, that executed Punishment upon *Zimri* and *Cosbi*, took upon them the Power of punishing Offenders against the Law, without any formal Trial or Accusation. This Sect sprung up in the Time of *Matthias*, (from whom issued the Family of the *Maccabees*) and continued among the *Jews*, till our Saviour's Time; who himself, in Imitation of their Actions, drove the Buyers and Sellers out of the Temple, and overthrew the Tables of the Money-Changers.

There is very little spoken of *Simon* in the Gospel, more than that our Blessed Lord chose him into the Number of his twelve Apostles, because he was so eminent for his Faith and Charity. He was very zealous for the Honour of his Master, being furnished with all necessary Gifts and Graces for the Ministry.

He is said to have preached the *Gospel* in *Egypt*, *Cyrene*, and several Parts of *Africa*; and leaving these Countries, he went into *Lybia* and *Mauritania*; where he performed great Miracles: And lastly, he came over to the Western Islands, particularly *Great Britain*; and having converted and baptized great Numbers to the *Faith*, and undergone a World of Troubles, Difficulties, and Persecutions, he was put to Death by the Infidels, and buried there, as *Nicephorus* relates; but *Bede* and other Authors, in their *Martyrologies* say, that St. *Simon* suffered a glorious Death by the idolatrous Priests, at *Suanir*, a City in *Perisia*; but where this is situated our Geographers do not mention, unless it should be the Place where the *Suani*, a People mentioned by *Pliny* and *Ptolemy*, dwelt; which they say was *Colchis*: But this is all Conjecture, and the Time of his Death uncertain, tho' undoubtedly martyr'd. His Festival is kept on October 28, along with St. *Jude*.

St. *Jude*, by the ancient Fathers, is termed a *Zealot*, (See the Observations on his Epistle) and was one of the four Sons of *Joseph*.

He was a married Man, and had Children by his Wife, named *Mary*. He was chosen an Apostle in the Year of Christ 31, a little after the Passover, and afterwards constantly attended upon our Saviour's Person and Ministry.

After the Ascension of our LORD, having received a Portion suitable to his Place and Office, St. *Jerom* says he was sent by the rest of the Apostles to *Agbarus*, King of *Edeffa*; tho' *Eusebius* affirms, that St. *Thaddeus* who went thither, was one of the 70 Disciples: But the modern *Greeks* and *Latin*s are bold to assert, that St. *Jude* preached in *Edeffa*, and throughout all *Mesopotamia*, compleating the Work of God which St. *Thaddeus* had begun: That he established the *Faith* in *Armenia* the Greater; and that those People have still a Tradition, that he died in their Country. Others say, he was buried in *Perisia* with St. *Simon*.

It is also related that some of the *Apostles* did labour in Husbandry, to maintain themselves in the Work of the Ministry, thereby to prevent their being chargeable to the new Converts, and by that Means encouraging them to embrace the Faith of Christ; and that *Jude* was one of these.

He lived till about the Year 62, which was a little after the Destruction of *Jerusalem*.

Some Authors relate that he died at *Berytus*: But others say, that travelling into *Perisia*, after having had good Success in his Ministry for many Years; at last, for inveighing against the superstitious Rites of the *Magi*, he was, by their Contrivance, tied to a Stake and shot to Death with Arrows, which made him long a-dying. His Body is said to be in *St. Peter's Church at Rome*, and a Gospel is attributed to him; but both have little Credit given them. This Saint's Day is the same with that of *St. Simon*.

*St. Barnabas* was of the Tribe of *Levi*, and became a Disciple of Christ in his Life-time, and is said to be the Chief of the 70 Disciples. He had an Estate in the Isle of *Cyprus*, which he sold for the Use of the poor Brethren, &c. at the Disposal of the *Apostles*; all the Christians at that Time doing the like in Proportion to their Abilities, following the charitable Example of *St. Barnabas*, whose Estate was greater than the rest.

He was first named *Joses* or *Joseph*, and the Name of *Barnabas* signifies the *Son of Consolation*, given him on Account of his singular Gift in comforting the Weak; for the Scripture represents him to be a Person of a mild, easy, and compassionate Temper, very courteous and inclinable to pardon; yet of a very awful and majestick Countenance, begetting Reverence and Respect.

After the Sale of his Estate, he settled at *Jerusalem*; where *St. Paul*, coming three Years after his Conversion, the *Apostles* would not admit him into their Society, having heard of his Cruelty against the Christians, whose very Name was a Terror to them: But *Barnabas* having a greater Confidence of his Sincerity, brought him to the *Apostles*; informing them, that he was satisfied this Man was fully reclaimed from the Spirit of Persecution, being converted by *CHRIST* himself, who appeared to him in the Way as he went to *Damascus*, and reproved his Madness, and ordered *Ananias* to instruct him in the Mysteries of Christianity. *Barnabas's Relation* found Credit with the *Apostles*, and *Paul* was accepted into their Communion; and he exercised his Function with so great a Zeal, that soon after the *Jews* began to contrive to put him to Death.

About five Years after, some Christian *Jews*, who were driven from *Jerusalem*, by the Persecution raised about *St. Stephen*, went down to *Antioch*, and preached the Gospel to the *Jews* of that City, and converted many.

The *Apostles* at *Jerusalem*, glad to hear this News, sent *Barnabas*, (doubting of their Ability) who was a Prophet and a Teacher, and to whom the Councils of the *Apostles* gave great Commendations. He afterwards fetched *Paul* to *Antioch*, to help forward the Conversion of that City; and they became loving Companions.

He is said to have suffered *Martyrdom*, being stoned to Death by the *Jews* at *Salamis*, and to have been buried within a Quarter of a Mile of that City. His Festival is kept on *June 11*.

*St. Matthias's Birth and Parentage* is not mentioned in Scripture, or elsewhere

where, further than he was a Jew; but St. Peter, in Effect tells us, *Act. i: 22, 23.* that he was one of those Disciples who had been a continual Hearer and Attendant upon Christ all the Time of his Ministry, after he had been baptized by John in Jordan, till his Death and Ascension; after which he was elected into the Apostolical Office by the rest of the Apostles, in the Room of Judas, who betrayed his Master, and in Despair hanged himself, and thereby made a Vacancy in the College of the Apostles.

After the Dispersion of the Apostles to the several Countries allotted them, Matthias travelled Eastward, into Ethiopia; and in his Travels, met with many Difficulties among a Sort of barbarous and untractable People; however, by the Power of Truth, he converted many to the Faith: At last he was apprehended for a Blasphemer by the Jews, and by them stoned to Death, for having by his Doctrine and Miracles in Palestine, converted a great Number to Christianity.

Aramus, the younger, High Priest to the Jews, having put James the Less to Death, apprehended Matthias at the same Time, in Galilee, to whom he made a long Speech: But finding the Apostle, contrary to his Exhortation and Persuasion, confessing Jesus of Nazareth to be the true Messiah, he condemned him to be stoned; and the Sentence was immediately executed.

Some Authors say, that his Body having been kept a long Time at Jerusalem, was transported thence by Helena, the Mother of Constantine the Great, to Rome; where some Parts of his Corpse are shewed at this Day with great Veneration. Others report that they were brought to Triers in Germany. The Day set apart in Honour of this Saint is February 24.

St. Paul was born at Tarsus, of an ancient Jewish Family, of the Tribe of Benjamin in Judea, and had his Education in that City, which was then a more flourishing Academy than at Athens and Alexandria. In the Schools of Tarsus he was educated from his Childhood in all the polite Learning of the Ancients, yet at the same Time he was brought up to a manuel Trade, as even the most learned of their Rabbies were; it being a Maxim among the Jews, that he who taught not his Son a Trade, made him a Thief: For Learning of old was not made an Instrument to get a Maintenance by, but for the better polishing the Mind: So that the Rabbies were denominated from their Trades; as the Rabbi Judah, the Baker; Rabbi Jochanan, the Shoemaker; and Paul was a Tent-maker; and being a great Proficient under Gamaliel, he became a strict Professor of the Sect of the Pharisees, who were generally great Applauders of their own Sanctity, and Despisers of all others as Reprobates, and unworthy of their Society. Our Apostle was too deeply infected with the Genius of this fiery Sect; so that when the Blood of the Martyr Stephen was shed, I (faith he with Sorrow after his Conversion) was standing by and consenting unto his Death, and kept the Raiment of them that slew him. Nay, of all the Apparitors and Inquisitors approved by the Sanhedrim to execute their Warrants upon these upstart Hereticks, as they called them, who preached against the Law of Moses, and the Tradition of the Fathers, he was the Man that strove to be the farwardest. In this Zeal, as he was in the Way to Damascus, to execute his Office with some other Zealots, breathing out Vengeance and Destruction against the innocent Christians, on a sudden a glorious Light darted out upon them, so that they fell to the Ground in great Amazement, and at the same Time

Time a Voice from Heaven was directed to him, saying, *Saul, Saul, why persecuteſt thou me?* To which, amazed as he was, he answered, *Lord, who art thou?* The Voice replied, *I am Jesus whom thou persecuteſt.* He asked again, *Lord, what wilt thou have me to do?* Upon which he was bid to rise and go to *Damascus*, and there expect what should further be revealed to him. Rising from the Ground, he found he was blind; and he continued three Days fasting, and probably then had the cœlestial Vision mentioned by him, wherein he heard and saw Things past Utterance, and had thofe Divine Revelations, which gave him Occation to say, that the Gospel which he preached was not taught him by Man, but he had it revealed to him by JESUS CHRIST.

After three Days, *Ananias* one of the 70 Disciples, came to him by the Command of the Lord; and having laid his Hands upon him, his Sight was restored to him, and the Gift of the Holy Ghost conferred on him: Presently after he was baptized and made a Member of the Church, to the great Joy of the rest of the Disciples.

He afterwards grew more eminent for his Preaching, Epistles, Travels, and Persecutions, than any one of the Apostles: All which are largely declared in the Acts of the Apostles and his several Epistles, and are briefly summed up by himself in Cor. xi. against the Reproaches of fome Teachers who envied him, saying, *Are they Hebrews? So am I. Are they of the Seed of Abraham? So am I. Are they Ministers of Christ? I am more; in Labours more abundant, in Stripes above Measure; in Prisons more frequent, in Deaths often. Of the Jews five Times received I forty Stripes save one* (according to the Manner of the Jews, whipt with seven Thongs tied to a Stick seven Times): *Thrice was I beaten with Rods,* (or rather Bushes with sharp Pricks on them): *Once was I stoned; thrice I suffered Shipwreck; a Night and a Day have I been in the Deep: In journeying often, in Perils of Water, in Perils of Robbers, in Perils by my own Countrymen, in Perils of the City, in Perils in the Wilderness, in Perils by Sea, in Perils among false Brethren, in Weariness and Painfulness; in watching often, in Hunger and Thirst, in Fasting often, in Cold and Nakedness.*—[See the Introduction to his Epistles.] Having in these and many other Instances, served God and his Church, in the Gospel of his Son, about the ninth Year of Nero he suffered Martyrdom: And tho' being a Roman Citizen, he ought to have had the Privilege of being tried by the Roman Law; yet Nero, a Person whom Lewdness and Debauchery had made seven Times more a Pagan than any Custom or Education could have done, would hear nothing on his Behalf: For on the 2d. of June, A. D. 66, being of a great Age, this blessed Apostle embraced Death as a welcome Guest, just at the same Hour that it was foretold him. He was beheaded at *Aqua Salvia*, and interred at *Via Ostiensis*, three Miles from Rome, where Constantine the Great afterwards built a sumptuous Church. His Festival is kept with that of St. Peter.

Now it is to be noted, that the Holy Ghost not acting after the Manner of Men, hath laid down in the most natural Way, easy to be understood by all Men, in this Work of the Evangelist Luke, the Grounds and general Model of the Christian Church; which has been followed in ~~the~~ a Manner by the ancient Fathers, that all Pastors, in succeeding Ages may apply

the great Labours of the *Apostles* for a Rule and Pattern, and this Book of the Acts as a Directory of our Ecclesiastical Economy, or Church Government; without a steady and untainted Perseverance in which, no Kingdom or State can stand.

This is called Christianity, which is the *Doctrine of Salvation*, delivered to Man by Christ Jesus, the Son of God; who, assuming our Nature of a pure Virgin, taught the true Way to Happiness, confirming his Doctrine by Signs, Miracles and Prophecies, at length sealed it with his Blood; and having suffered Death for our Sins, he rose again for our Justification, ascended to his Father, leaving twelve *Apostles* behind him, to propagate this Doctrine thro' the World, which they did accordingly; confirming their Words with Miracles, Prophecies, and their own Blood: And so this Light of the *Gospel* scattered all the Fogs of Gentile Superstition which had spread itself thro' all the known Parts of the World. At the Sight of this Ark of the new Covenant, the Dragon of Idolatry fell to the Ground: When this Lion of the Tribe of *Judah* did roar, the Devils hid themselves in their Dens. *Apollo* complained that his Oracles failed him, and that the *Hebrew* Child had stopped his Mouth. When it was proclaimed at *Palotis*, by *Thomas*, the *Egyptian* Ship-master, that the great God *Pan* was dead, all the evil Spirits were heard to howl and bewail the Overthrow of their Kingdom. *Porphyry* complained that the Preaching of *CHRIST* had weakened the Power of their Gods, and hindered the Gain of their Priests. The Bones of *Babylas*, so hindered *Apollo*, that he could deliver no Oracles while they were there. The *Delphick* Temple fell down with Earthquake and Thunder, when *Julian* sent to consult that Oracle. Such was the irresistible Power of the two-edged Sword which came out of Christ's Mouth, that nothing was able to withstand it. The *Little Stone* cut out of the Mountain without Hands smote the great Image of *Nebuchadnezzar*, and brake it in Pieces. To the *Doctrine* of twelve poor weak *Fishermen* did the great Potentates of the World submit their Sceptres. *Thus the Stone which the Builders refused, became the Head Stone of the Corner; it was the Lord's doing, and it is marvellous in our Eyes.* The terrible Beast which with his Iron Teeth destroyed all the other Beasts, is destroyed by the Weakness of Preaching; against which, the more the *Roman* Empire struggled, the more it was foiled, and found by Experience, that the Blood of *Martyrs* was the Seed of the Church, which conquered the great Conquerors, not by acting, but with suffering: not with the Sword, but by the Word; not only in their Life and Preaching, but by their Death and Torments.

Having finished my Designs thus far, it necessarily follows here for me to shew a more particular Meaning, why our Church commemorates the Life and Martyrdoms of our Saviour and his Apostles, after the Manner of fixt and moveable Feasts, and then I shall endeavour to bring down this Succession to the present Time.

The Birth of our *Savior* is the first fixed Feast taken Notice of in our Common Prayer Books, after the Sundays in *Advent*, and is commonly called *Christmas Day*, commemorated December 25, about which Time Christ was born in the Year of the World 4000.

*Innocent Day* is the next (except St. *Stephen's* and St. *John's* already mentioned); as the rest of the *Apostles* are, in the Account of their Lives and

and Martyrdoms) and is kept *December 28*, when *Herod* caused the young Children of *Bethlehem* to be slain, hoping thereby to destroy *CHRIST*, among whom was his own Son.

*Circumcision* (or *New Year's Day*, being the *1st Day of January*) so called from Christ's being circumcised on that Day, whereby he became obedient to the Law, for the Good of Mankind.

*Epiphany*, *Jan. 6*, so called from the Appearance of the *Star* to the wise Men of the East, whereby they were directed to find Christ. It is also called *Twelfth Day*, because the Feast was celebrated twelve Days after Christ's Nativity exclusively.

*Purification* of the Blessed Virgin *Mary*, *Feb. 2*. who came to the Temple to be purified after she was delivered of Christ; to which our Women ought to pay strict Obedience. Also called *Candlemas*, from the Mass of that Day wherein the Priest implored a Blessing on the Candles, then used at the Altar.

*Lady-Day*, *March 25*. The Annunciation of the *Virgin Mary*, when the Angel *Gabriel* brought her good News from Heaven, that she should conceive and bring forth a Son.

*St. John Baptist*, *June 24*, born this Day, as promised by an *Angel* to *Zachary* his Father, was the Forerunner of our dear Redeemer. He lived a most abstemious Life, and was beheaded by *Herod*, a bloody Tyrant, for reprobating his incestuous Marriage with his Brother's Wife.

*St. Michael*, or *Michaelmas Day*, *September 29*. He fought the famous Battle in Heaven against the Red Dragon, or Devil, *Rev. 12*.

*All Saints*, *November 1*, is kept in Commemoration of the Communion and Fellowship of all the Elect, in the mystical Body of the Son of God, namely *JESUS CHRIST*.

The *Moveable Feasts* are so called, because they have not any fixt Days, but vary according to the Time of celebrating *Easter*.

*Septuagesima Sunday*, is so called from the Number 70, because between that Day and the Octaves of *Easter*, as above, are 70 Days.

*Sexagesima*, eight Weeks before *Easter*, is always the first Sunday before *Shrove Sunday*, being the sixth, as above, before *Passion Sunday*.

*Quinquagesima*, seven Weeks before *Easter*, as above, or *Shrove Sunday*, being 50 Days before *Easter*. *Quadragesima*, six Weeks before *Easter*, is the Sunday after *Shrove-Sunday*, and the first Sunday in Clear-Lent, being 40 Days before *Easter*.

*Shrove-tide*, is so called from the Saxon Word *Shrove* or *Schrift*. In former Times the People used to prepare themselves, that they might observe Lent religiously, and receive the Sacrament at *Easter*; and therefore they used to put *Ashes* on their Heads as a Humiliation for their past Sins, and from whence comes *Ash-Wednesday*. Clear-Lent is the next Week after *Shrove-Week*. Mid-Lent is the third Sunday before *Easter*. *Palm-Sunday* is immediately preceding *Easter*, and so called from the Branches of Palm strewed before *CHRIST*, at his triumphant Entry into *Jerusalem*. There is a Day called *Maunday-Thursday*, is the last Thursday in *Lent*, and held by the Papists (among others of their Festivals) in great Esteem, to commemorate *CHRIST*'s washing his *Disciples* Feet, and giving them the *Sacrament*.

crament of his last Supper, so called from *Mandatum*, the new Commandment he then gave them.

*Good-Friday*, the Friday before *Easter*, when the glorious Work of our Redemption was consummated by CHRIST's Crucifixion.

*Easter-Day*. This is the great Festival of the anniversary Commemoration of our Saviour's Resurrection; which, for its Antiquity and Excellence, challenges the Precedence of all others. It is so called, from a Goddess of that Name worshipped by the *Saxons* in the Month of *April*. The *Greeks* and *Latins* call it *Pascha*, originally an *Hebrew* Word, signifying a Passage, applied to the Feast of the Passover, held by the *Jews* much about the same Time; and in Conformity to their Custom of celebrating the *Passover* as GOD had commanded should be in the first Month, and on the 14th Day of that Month in the Even: The *Nicene* Fathers ordered that the 14th Day of the Moon from the Calendar New Moon, which immediately follows after the 21st of *March*, at which Time the *Vernal Equinox*, or when the Sun entered into the first Point of *Aries*, happened upon that Day, should be deemed the Paschal Full Moon, and that the Sunday after, because our SAVIOUR rose on the Day of the Jewish Passover, should be *Easter-Day*; and it is upon this Account that our Rubrick in the *Common Prayer Book* has appointed it upon the first Sunday after the first Full Moon immediately following the 21st Day of *March*. Whence it appears that the true Time of celebrating Easter, according to the original Institution of the Feast of the *Passover*, as well as according to the Intent of the Council of *Nice*, was to be the first Sunday after the first Full Moon immediately following the *Vernal Equinox*, or when the Sun entered into the first Point of *Aries*: And this was the principal View Pope *Gregory* had, when he reformed the *Calendar*, to celebrate *Easter* according to the Intent of the *Nicene* Council. *Low Sunday*, so called, is the next Sunday after *Easter*. *Rogation-Week* is the fifth Week after *Easter*; and was so called, from the Questions that were asked by the *Apostles*, to those that they admitted to preach the *Gospel*.

*Holy-Thursday* or *Ascension-Day*, is a Feast solemnized in Memory of CHRIST's Ascension into Heaven, in Sight of his *Apostles*, 40 Days after his Resurrection.

*Whit-Sunday*, or *Pentecost*, is the seventh Sunday after *Easter*, called *Whit-Sunday*, from an ancient Custom of the primitive *Christians*, who, at that Time, cloathed themselves in White; and *Pentecost*, because it fell on the 50th Day after the Resurrection, when the *Holy Ghost* came upon the *Apostles* in Tongues as it were of Fire.

*Trinity-Sunday*, a Feast celebrated in Honour of the *Holy Trinity*, and is the next Sunday after *Whituntide*, succeeded by about twenty-five Weeks, called *Sundays in Trinity*, after which begin the four Sundays before *Christmas-Day*, called *Advent Sundays*, or the Sundays before the Coming of CHRIST. For farther Particulars, see my *Supplement to the Almanacks*, for the Year 1752.

In most Christian Countries, they have, as well as we established Liturgies, with Rites and Ceremonies; and generally speaking, do expect from their Subjects, Obedience to those Ordinances, and there are Directions given in the Rubrick of the *Common Prayer*, for our decent Behaviour in the House of GOD.

Let

Let it then be considered, that the *Liturgy of the Church of England*, is so excellent in all the Particulars of its *Service*, as not to be equall'd by any other *Divine Collection* of public Prayers in the World; and well it may so be, being compiled by those most learned, judicious, and truly pious Divines, *viz.* Dr. CRANMER, Arch-Bishop of *Canterbury*, and Martyr.—Dr. GOODRICK, Bishop of *Ely*.—Dr. SKIP, Bishop of *Hereford*.—Dr. THIRLEY, Bishop of *Westminster*.—Dr. DAY, Bishop of *Chichester*.—Dr. HOLBECK, Bishop of *Lincoln*.—Dr. RIDLEY, Bishop of *Rochester*,—afterwards Bishop of *London*, and Martyr.—Dr. Cox, King EDWARD's Almoner.—Dr. TAYLOR, Dean of *Lincoln*, and Martyr.—Dr. HEYNES, Dean of *Exeter*.—Dr. REDMAN, Dean of *Westminster*.—Mr. ROBINSON, Arch-deacon of *Leicester*.—Whose sincere Aim in the whole Work, aided by the *HOLY GHOST*, was the *Glory of God*, and *Salvation of Man*, as will appear to all rational People, that will seriously, and without Prejudice peruse the same devoutly. It is composed in most significant Words and Phases, and this *Encomium* is given of it, by *Act of Parliament*, in the second Year of Edward the Sixth, A. D. 1548.

The *Feasts* and *Fasts* of the Church of *England* are Days, that are kept in Memory of our *SAVIOUR* and his *Apostles*, who suffered Martyrdom for the Profession of the Christian Faith, and therefore they are called Holy Days, and are religiously to be observed by us; and thus we may see how prudently our Ancestors have acted in succeeding Generations, even from the Time of the Apostles, for good Economy and Church Government. The Ministry of the Gospel is the Dispensation of divine Mysteries, manifested by Christ's coming in the Flesh; this Ministry hath three Parts, *viz.* the Preaching of the Gospel, the Administration of the Sacraments, and the Exercise of Church Discipline, which was first founded by the Apostles.

Peter and John founded the Church of *Samaria*, *Acts* viii. 14. Peter the Church of *Cesarea*, *Acts* x. 44, 45. Paul the Church of *Corinth*, *Acts* xviii. 9. *1 Cor.* iii. 10.—iv. 5. the Church of the *Galatians*, *Gal.* iv. 19. &c. And where an Apostle could not do this Work, it was compleated by their Deputies, or Evangelists, as *Barnabas* founded the Church of *Antioch*, *Acts* xi. 22, &c. and all tended to proclaim Salvation to Mankind by the Death of *Christ*, throughout the World; which did not prevaricate from its Original for some Time, though there were always Contemners of the Word, as there is now, till their Tenets were weakened, and they began to seek out their own Inventions, and from whence sprung so many erroneous Opinions in Religion, which have been hatched since the Time of the Apostles, their Successors, and the *Primitive Fathers*. The *Apostles* differed as much from their Successors, as they did from their Successors; because they were immediately called by *Christ*, but their Successors by them. The *Apostles* Doctrine was the Rule and Canons by which they framed their Sermons, which the ancient Fathers of the Church had in its infant Purity, and they continued in their Faith for many Ages, as St. *Ambrose*, St. *Austin*, *Cyprian*, *Chrysostom*, *Athanasius*, *Basil*, *Epiphanius*, *Irenaeus*, *Tertullian*, &c. (as we may read in *Cave's Lives of the Fathers*) and others of the ancient Fathers do attest.

These Fathers were called *Popes* from the Greek Word *PAPA*, i. e. Father, and was a Name anciently given to all Bishops; but about the End of

of the eleventh Century, when Pride and Corruption had waved that Government, propagated and established by the Apostles, &c. Pope *Gregory VII.* ordered that the Name of *Pope* should peculiarly belong to the Bishop of *Rome*; and from hence the *Pope* is said to be Successor to St. *Peter*, who they say was the first Bishop of *Rome*.

Though the Power of Religion in the Apostles Time was so irresistible, that it carried all, like a Torrent before it; yet it grew so weak, that it yielded to *Mahomet* an Arabian Imposter, born A. C. 527, his Father a *Pagan*, and Mother a *Jewess*, who made himself Captain of a rebellious Crew, among whom, by the Help of *Sergius* a Monk, he introduced the *Turkish* Religion contained in the *Alcoran*; hence *Christianity* decreased in most of the *Eastern* Parts, and *Mahometanism* prevailed. When God saw that the ungrateful Professors of *Christianity* began to loath that heavenly Manna, and to covet for Quails of New *Doctrine*, he gave them leave to eat, and poison themselves therewith; and in his just Judgments removed the *Candlestick* from those who rejected the Light, and took Pleasure in Darkness. Open Persecution first began by *Nero* the Tyrant, sixty-six Years after *CHRIST'S ASCENSION*; but Heresy, immediately after *CHRIST's* Departure, about the sixth Year, in the Beginning of *Caligula's Reign*, by *Simon*, called *Magus*, because he was reckoned a Magician: He was a *Samaritan* by Birth, and a *Christian* by Profession; and would have bought the Gifts of the *Holy Ghost* for Money, *Acts* viii. 18. After him sprung up *Menander*, *Nicholas*, the *Gnosticks*, *Nestorians*, and many others after them, who spread their damnable Errors far and wide over the Earth; denying and confounding the Doctrines of the *Trinity*, Incarnation, and almost all the other *Articles* of our *Holy Faith*. *Rev.* ii. 6. It was upon the Principles of these deluded Hereticks that *Mahomet* founded his *Paradise*, mentioned in the *Alcoran*; I mean their living in common with *Women*, their carnal Delights, the Reigning of the Saints a thousand Years, in the City of *Jerusalem*, &c. which drew *Arabia* and all *Syria* into his Heresy. See *Isidore*, *Theodoret*, *Evagrius*, *Nicephorus*, *Socrates*, *Sozomen*, and others.

After the same Manner, and for the same Reasons, tho' not in the same Particulars, the *Greek* and *Romish* Churches grew corrupted, and had Diversity of Opinions in each of their Doctrines, as appear in *Russia* or *Muscovy* of the former, and in *France* and *Italy* in the latter, &c. They altogether at the Beginning were taught the pure Doctrine of the Catholick Religion, embraced one Faith, and believed in one God. But when the *Christian Religion* was opposed by Persecutors, many Holy Men and Women, to avoid their Fury, retired into desart Places, where they lived in *Caves*, and subterraneous Holes, and applied themselves to Fasting, Prayer, and Meditations in the Scriptures. These were called *Erenites*, from the Desart where they lived; *Monachi*, from their single and solitary Life; and *Anchorites*, from their living apart by themselves. Such were *Paul* the *Eremite*, *Anthony*, *Hilarion*, *Basil*, *Hierom* and many others. After growing weary of the Desarts, and Persecutions being at an End, they betook themselves into Towns and Cities, where they lived together and had all Things in common within one Building, which they called a *Monastery*, *Convent*, or *Cloister*. These *Monks*, because that they were inclosed

inclosed from the rest of the World, were called also Wrestlers in Christianity, the Lord's Inheritance, and Philosophers, from their Study and Contemplation of divine and human Things. As the Men had their peculiar Houses, so had the Women, and were called *Nunnae* or *Nuns*, from the *Ægyption* Word *Nunnus*, where the first Monastery was erected. After this Manner lived *Elias*, *John the Baptist*, and *Christ* himself, to avoid Persecution.

These *Eremites*, or *Primitive Fathers*, spent their Time in working, preaching, praying, fasting, meditating, compromising Matters between Christians, visiting the Sick, curing Diseases, and casting out Devils. *Paul the Theban* was contented to live in a *Cave*, with a Piece of dry Bread brought to him by a *Raven* every Day, had only Water to drink, and was cloathed with Leaves of Palms. *Anthony* was satisfied with the like, and used to fast sometimes two Days together, and to watch and pray whole Nights; he disputed oftentimes with the *Arians*, and *Meletians*, in Defence of *Athanasius*, and interceded many Times with the Emperor *Constantine*, for distressed Christians. *Hilarion* inhabited a little Hovel, which he made himself of Shells, Twigs, and Bullrushes, four Feet broad, and five Feet high. His Garment was Sack cloth, which he never put off; and most of his Food, Roots and Herbs: Six Ounces of Bread contented him from 30 Years till 35; from that Time till 63, he used Oil to repair his decayed Strength; and from 64 till 80 he abstained from Bread, and died in a good old Age. They used to eat but once in a Day, which was at Sun-set; rather than be idle, they used to make themselves Baskets of Bullrushes, and lay on the Ground. Thus did these primitive *Eremites* spend their Days, not in Chambering and Wantonness, Surfeiting and Drunkenness; but in Temperance, Sobriety, Hunger, Thirst, Heat, and Cold; not in placing Religion in Saying, but in Suffering; not in good Words, but good Works; not in talking of Scripture, but in walking by Scripture. See *Hierom*, *Sazomen*, *Nicephorus*, and *Athanasius*, on their Lives.

From the *Eremites* proceeded the *Austin*, *Augustin*, *Dominican*, *Benets*, or *Benedictine*, *Barnardine*, *Franciscan*, and all other Sorts of Monks and Fryars, in the *Romish Church*; and from hence arose the *Gilbertines*, and other Orders of Religion in *England*, A. D. 1148. The *Bethlemites* about the Year 1257, had their first Residence in *Cambridge*: They were apparelled like the *Dominicans*, but on their Breasts they wore a red Star like a Comet, in Memory of that Star which appeared at Christ's Nativity, and this gave Rise to our different Orders of Knighthood; but the first religious Knights in Christendom were the *Johannites*, or Knight-Hospitallers of St. *John Baptist*, who got Leave of the Caliph of *Egypt* to build a Monastery in *Jerusalem*, dedicated it to the Virgin *Mary*, and sent an Abbot and Monks to inhabit it from *Amalphia* in *Italy*, A. C. 1099. The Knights of St. *George* in *England*, or the Garter, were instituted by K. *Edward III.* Anno 1351, &c. See *Balæus*, Cent. v. *Heutercus*, lib. 4. *Rapin of England*, and *Sir Walter Raleigh's History of the World*. After the Year 1500, started several other religious Orders, such as poor Pilgrims, *Jesuits*, and the like. Pope *Paul III.* gave the *Jesuits* Power to make as many Rules and Constitutions as they pleased, too numerous to mention here,

in

in several Bulls. Pope *Julius III.* *Paul's Successor*, admitted them to erect Universities where they thought proper. *Pius IV.* confirmed all this, and a thousand more of their superstitious Rights and Ceremonies. *Gregory XIII.* allowed them to have their Conservators, Judges and Advocates, &c. and to burn such Books as they disliked, and to be the Pope's Library Keepers, so that with their own Cunning and Industry, in the Space of 75 Years, *Anno 1608*, they had 293 Colleges, 123 Religious Houses, were in Number above 10500, and raised out of their Colleges a Revenue of 200,000 Crowns per Annum to the Pope.

The Practice of the *Roman Church* was now directly contrary to that of the Primitive Church; and therefore who can originate and derive their Succession from *Jesus Christ* and his Apostles? We may say, that *Paul* we know, and *Peter* we know, *John* we know, the other Apostles we know, and the Primitive Fathers we know, but who are ye? We know not from whence ye come, or rather we know you too well; we know you are degenerated and fallen away from your original Purity, and become Idolaters as the Heathens were; for such is the Adoration of the Host, the Worship of the Eucharist on Supposition of Transubstantiation, and of Images; and they who believed the Sun to be God, and worshipped him on that Account, were more to be excused from Idolatry than you are. In ancient Times there were no half-saving and half-damning Men, such as the State of Purgatory is believed to be in the Church of *Rome*.

From these and the like Objections, from Popish Superstition, the great Reformers *Luther*, *Calvin*, and others, threw off the Popish Yoke, and brought about a Reformation under the Name of Protestants. *Luther*, the first and greatest, was an *Augustin Friar*. He taught that Indulgencies were unlawful; opposed the Invocation of Saints, Image-Worship, Free-will, the Pope's Supremacy, Merit of Works, Transubstantiation, the Mass, Auricular Confession, Absolution, Pugatory, Extreme Unction, and five Bastard Sacraments. From *Luther* proceeded the Episcopal and established Church of *England*; *Calvin* insisted that the Elect only have saving Faith, that Predestination to Life or Death, depended not on Man's foreseen Merits or Demerits, but on God's Free Will and Pleasure, &c. according to the Presbyterian Church of *Scotland*. These together are the most principal Members of the Church of Christ in *Great Britain* and *Ireland*. Episcopacy and Presbytery are very near a-kin, and therefore need no Controversy; and in reconciling them to each other, I conclude this Observation, omitting many Remarks concerning the other Sects of the Protestant Profession.

In the Days of the Apostles, they used to chuse one among the Presbyters, who should be over the rest. *James*, our Lord's Brother, was elected Bishop of *Jerusalem*, and not *Peter*, as the Papists affirm. *St. Mark*, Bishop of *Alexandria*, *Timothy* of *Ephesus*, *Titus* of *Crete*, whom the Apostles left their Successors in Place of their Government. The Apostles are called Presbyters, *1 Pet. v. 1.* but Presbyters are not Apostles; the higher Dignity includes the lesser, but not on the contrary, so Apostles are Bishops as we may see, *Act. i. 10.* but all Bishops are not Apostles; so in like Manner, all Pastors are Doctors or Teachers, but all Doctors or Teachers are not Pastors, because they are not confined to one particular Flock.

ers are not Pastors, because they are not confined to one particular Flock.

St. Hierom resemblmeth Bishops and Presbyters in the New Testament to Aaron and his Sons, in the Old; calling it an Apostolical Tradition, as we learn from his Book of Ecclesiastical Writers, and which Erasmus calls, a learned Work, and worthy of such an Author. And tho' the Scots admitted of no Bishops for 299 Years after their Conversion, as *Johannes Major* writeth, lib. 2. *Hist. de Gest. Scot. c. 2.* And their Church is governed by Presbyters, having Moderators or Presidents, and Elders, in Effect they are all one; and to reconcile each other, we need only observe, that Presbytery is Episcopacy dilated, and Episcopacy is Presbytery contracted; therefore none ought to blemish the Character of the Episcopal Order, with an Opinion of it's Ecclesiastical Ordination, since we must acknowledge them to be the Institution of Christ; nor by the dispassionate Conceptions speak disrespectfully of the Apostolical Right of Episcopacy, knowing that all Bishops are the Successors of the Apostles, and do now supply their Places.

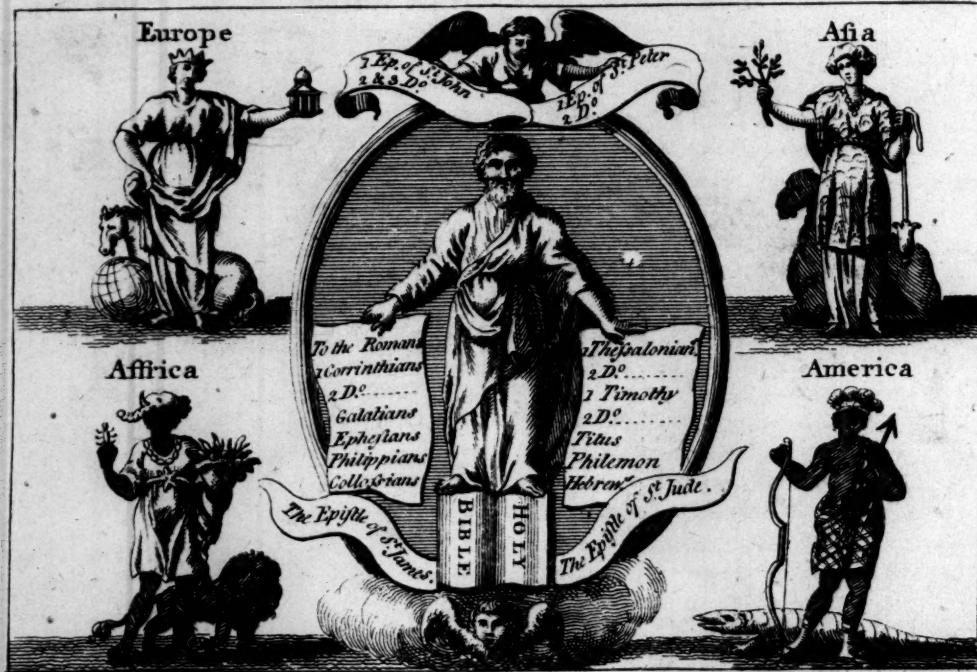


## A short Dissertation on the Epistles of St. PAUL, by the Way of an Introduction.

**T**HE fourteen Epistles of St. PAUL are wrote in a most elegant and perspicuous Stile, comprehending all that is necessary for furnishing a true Believer, with the Mysteries of the Gospel and Doctrine of CHRIST, The Epistle to the Romans was written about the 55th Year of CHRIST, and 11th of Nero. 'Tis placed first, tho' written after several others, in regard of the Dignity of the City where those Christians lived, to whom it was addressed; and contains admirable Precepts for the Conduct of human Life. In that to the Corinthians, he agrees exactly both in Judgment and Expressions, concerning the Doctrine of Faith, advising them to the like Steadiness in Opinion of Things, particularly concerning the Order of the Church; and in all his other Epistles, he endeavours to compromise Matters with the most prevailing Arguments, assuring them to whom he wrote, it was not for the Benefit of himself, but through a Principle of prevailing Love to GOD and Man, and that he employed this Faculty to his Glory and their Good; repeats the chief Articles of the Gospel, concerning the Death and Resurrection of CHRIST, whose Doctrine we all own and adhere. He sums it up upon infallible Grounds, and proves the Resurrection of Believers to be true and out of Doubt, saying to this Purpose, If Christ the Head be risen, he will certainly raise his Members, and give them eternal Life, 1 Cor. xv. 15. &c. He acquaints us with Particulars, that he had by Revelation, communicates to us his great Knowledge in the Mysteries of Religion, interprets the Scripture, and teaches us what we are to believe, without which we are unfit even for Conversation one with another; and this he tells us we must be by the immediate Gift and extraordinary Help of the Spirit of God, without which we are but empty Vessels, and may find of ourselves, that Christ dwells not in our Hearts in Faith, and that we are the Children of Disobedience. But to merit such Happiness as is provided for us by the good Oeconomy of the Blessed Trinity, briefly summed up by the Apostle in 2 Cor. xiii. 14. And in order to partake of all those Benefits, which CHRIST of his free Grace and Favour has purchased, the Father out of his Love has purposed, and the Holy Ghost does apply, communicate to, and bestow, upon the Elect; let us be stedfast, both in our Hearts and Lives, in the faithful Discharge of those Promises we have made to GOD, who guards the vital Parts of the Soul like a Breast-plate, and bears the Helmet of our Salvation.

The





*Ye are our Epistle written in our Hearts, known and read  
of all Men. 2. Cor. III. 2.*

*For as much as ye are, manifestly declared to be the Epistle  
of CHRIST, ministered by us, written not with Ink, but with  
the Spirit of the LIVING GOD; not in Tables of Stone,  
but in Fleshly Tables of the Heart.*

*Ver. 3.*

*Now the L ORD is that Spirit: And where the Spirit of  
the Lord is, there is Liberty. Ver. 17.*

*But we all with open Face, beholding as in a Glass the  
Glory of the L ORD, are changed into the same Image, from  
Glory to Glory, even as by the Spirit of the Lord. Ver. 18.*

# The Epistle of St. PAUL the Apostle to the ROMANS.

## The Sixth Examination.

Q. HOW many are there of the Canonical Epistles?

N<sup>o</sup>. 1 A. Twenty-one. St. Paul wrote Fourteen, St. James One, St. Peter Two, St. John Three, and St. Jude One; which bear their different Names.

Q. What was the Cause that the Apostles wrote Epistles?

2 A. The Variety of Nations, whom they had converted, with whom they could not always in Person be conversant, and therefore they sent their Minds unto them in Writing, to cherish their young Faith, which otherwise (like a green Tree which hath not taken deep Root) might be shaken with Contentions and Errors.

Q. Was there any such Thing in Rome at such Time, as St. Paul sent his Epistles thither?

3 A. Yes; the Jews began to despise the Gentiles, and the Gentiles the Jews.

Q. Wherefore did the Jews despise the Gentiles?

4 A. They thought them unworthy to be Partakers of Grace thro' CHRIST, because they were not under the Law as well as they.

Q. How did the Gentiles despise the Jews?

5 A. They thought them more unworthy of GOD's Favour thro' CHRIST, because they had refused him for their MESSIAS, to whom he was first sent.

Q. How did St. Paul take up this Controversy?

6 A. By proving them both guilty of monstrous Sins; and therefore

unfit either to reprove the other.

Q. Of what doth he prove the Gentiles guilty?

7 A. Of Idolatry; for tho' they had not the Law written, yet by the Frame of Heaven and Earth, they could not but know there was an omnipotent GOD; and therefore they ought not to have worshipped Idols, chap. i. 20.

Q. Of what doth he hold the Jews guilty?

8 A. Of Presumption, in thinking they could be justified by the Law; so that neither in the Law nor out of the Law. i. e. before the Law was given, can there be any Righteousness.

Q. What then must they depend upon for their Justification?

9 A. Only upon Faith in Christ Jesus, who hath fulfilled the Law for them; for to hear the Law, was no Cause of Justification, but to perform the Law, which none was able to do, but only the Son of GOD, chap. ii. 13. and iii. 20.

Q. How doth Paul distinguish the Law?

10 A. Into the Law of the Letter and the Law of Faith.

Q. What doth the Law of the Letter?

11 A. It shews us what Sin is, but doth not purge us from Sin.

Q. What is the Law of Faith?

12 A. Righteousness, obtained without the Law.

Q. How proveth he that?

13 A. By the Example of Abraham, who was justified by Faith, before he was circumcised, that he might

might not think Circumcision the Cause of his Justification. *Chap. iv. 10.*

**Q.** How then doth he draw the Jew and the Gentile to an Agreement?

**14 A.** By shewing them, that both the Circumcised and the Uncircumcised shall be saved, if they believe.

**Q.** What doth Belief bring?

**15 A.** Peace of Conscience, towards God, thro' our Lord Jesus Christ, *chap. v. 1.*

**Q.** What doth Peace of Conscience bring?

**16 A.** Joy in Tribulation; Tribulation brings Patience, Patience Experience, and Experience Hope, that will not deceive us.

**Q.** How is our Hope made undeviable?

**17 A.** By the Love of God, in that when we were his Enemies, he gave his only begotten Son to die for us.

**Q.** How became we God's Enemies?

**18 A.** By the Sin of Adam.

**Q.** Whether was greater, the Condemnation that came thro' the Sin of Adam, or the Justification that came thro' the Righteousness of Christ?

**19 A.** The Justification that came by the Righteousness of CHRIST; because by one Sin only came Damnation; but CHRIST by Righteousness hath forgiven many Sins; that is, not only the Sins of Adam, whereof we were guilty, but many other Sins of our own, which we have since committed.

**Q.** What bringeth us to the Knowledge of Sin?

**20 A.** The Law; for we had not known Lust to be Sin, if the Law had not said, thou shalt not covet, *chap. vii. 7.*

**Q.** Then the more Sin is manifested, the more Grace abounds?

**21 A.** It doth, but we must not therefore sin, that Grace may abound; God forbid; because when in Baptism we are made Partakers of Grace, we die to Sin, and rise again to Newness of Life, *chap. vi.*

**Q.** What is it to die to Sin?

**22 A.** To abolish the Works of the Flesh, such as Pride, Envy, Sloth, Gluttony, Uncharitableness, &c.

**Q.** What is it to rise unto Newness of Life?

**23 A.** To follow the Works of the Spirit, which are Faith, Charity, Peace, Concord, Mercy, Love, &c.

**Q.** How are the former rewarded?

**24 A.** With Death; for the Reward of Sin is Death, *chap. vi. 23.*

**Q.** How are the Works of the Spirit rewarded?

**25 A.** With eternal Life, *ver. 23.*

**Q.** Are we all subject to Death by the Law?

**26 A.** Yes, we are all subject to it.

**Q.** How then can the Cause be good, which is caused by much Ill?

**27 A.** The Law is holy and good, and ordained to give us Life; but that Sin working in us, alters the Property of the Law, so that instead of Life, we find Death, *chap. vii. 10.*

**Q.** How shall we avoid this Danger?

**28 A.** By living after the Spirit.

**Q.** Who are they that live after the Spirit?

**29 A.** Such as obey God, or in his Fore-knowledge are predestinated thereunto, as St. Paul literally expresses it, *chap. viii. 29.*

**Q.** Are all Men predestinated to be saved?

**30 A.** No: Some thro' their own Means

Means are made Vessels of Wrath to Destruction, as other some are made Vessels of Mercy, prepared for Glory, chap. ix. 15. 18. John xii. 40. Matt. xiii. 14.\*

Q. God is not then the Cause of any Man's Condemnation?

31 A. No, but Sin which reigneth in Man.

Q. What are they called which are to be saved?

32 A. The Children of God.

Q. How are we made the Children of God?

33 A. Three Manner of Ways; by Creation, Election and Adoption.

Q. Why are these Blessings bestowed upon us?

34 A. Not for any Desert of ours, but thro' the meer Mercy and Love of God.

Q. What Recompence doth he require of us for them?

35 A. Nothing but Love and Obedience.

Q. How is our Love shewn?

36 A. If we suffer neither Tribulation, Persecution, Famine, Nakedness, Peril, nor Sword to seperate us from Christ.

Q. When are we separated from Christ?

37 A. When we love our Sins more

\* I know some Places of Scripture have admistred Occasion of endless Dispute, wherein Men have waded (as in the Dark) into an Abyss of Doubts of unfathomed Depth, and by their passionate Deceptions, even to Uncharitableness, about that which I am confident is no further revealed than what may make it necessary to be acknowledged a Mystery, and to put Reason to a Trial, to submit to that which it could never comprehend, by any Enquiries, have made Conclusions about the Point, which (*in Naturâ Rei*) will have, and must hinder and put a Bar against a lively Undertaking, the Purposes of strict Gospel Obedience, and awaken the Application of God's Grace, in pressing Endeavours to work out our Salvation: Therefore, laying aside all Examination of such hidden Secrecies of God, and all unnecessary Disputes about them, I set up my Rest in this one Thing, that I am comfortably confident, that whatsoever God's Election and Predestination is, it doth not contradict his Promises of Mercy, nor his End of giving Christ unto the World; both which, by the universal Scope of the Gospel, are general and conditional. And it is the Doctrine of the Church of England, in the End of the 17th Article, that we must receive God's Promises in such Ways, as they are generally set forth to us in holy Scripture. So that to conclude, once for all, I do believe the Decree was past, before the Foundation of the World. But what Decree? Even this I will set before the Sons of Men, Life and Death, Blessing and Curseing; and the Soul that chuseth Life shall live, as the Soul that chuseth Death shall die. This Decree, whereby whom God did foreknow, he did predestinate, was from Everlasting: This, whereby all who suffer Christ to make them alive, are elect, according to the Foreknowledge of God, now standeth fast, even as the Moon, and as the faithful Witness in Heaven. See Rom. xxiv. 28. 2 Thes. ii. 10. 1 Pet. i. 8. Rom. xi. 22. and ix. 20. 21. Luke iii. 5, &c. xiii. 7. xiv. 17. xix. 42. Ezek. xviii. 20. 23. xxxiii. 11. John vii. 37. James i. 5. Acts xvii. 30. 2 Pet. iii. 9. 1 John ii. 1, 2.

more than him, and forsake his Will, to follow our own.

Q. Why must we endure any Extremity, rather than revolve from GOD?

38 A. Because the Afflictions of this Life, are not worthy of the Glory that will be shewn to us in the Life to come, *chap. viii. 18.*

Q. Do we obtain that Glory then by our own good Works?

39 A. No, but by the Mercy of God only; yet Works and the good Motions of the Spirit testify to our Consciences, in the mean Time, that such a Reward is laid up for us.

Q. How are we put from that Glory?

40 A. Only by our Sins.

Q. To whom was this Covenant of Glory made?

41 A. To the Jews first, and then to the Gentiles.

Q. How did the Jews lose it?

42 A. By thinking to become righteous by the Law.

Q. How did the Gentiles obtain it?

43 A. By believing in CHRIST, so soon as they heard of his Name, *chap. ix. 39.*

Q. Why could not the Jews be righteous by the Law?

44 A. Because they could not fulfil the Law.

Q. Are the Gentiles then righteous by fulfilling the Law?

45 A. They are; but not that they fulfil the Law of themselves, but in the Work of CHRIST, who hath fulfilled it for them, and for all others that believe in him; so that his Righteousness is become theirs, *chap. x. 4. 6.*

Q. Are all the Jews rejected?

46 A. No; God hath reserved a Remnant to be saved.

Q. Are all the Gentiles accepted?

47 A. No; only such as hear the Word and believe it.

Q. But some have not heard the Word, shall they therefore be excused?

48 A. Not so, the Sound thereof is gone thro' the Earth; therefore none can plead Ignorance, *ver. 18.*

Q. Because we are *Gentiles*, and accepted by our Belief in the Place of unbelieving *Jews*, ought we to despise them in respect to ourselves?

49 A. No, because we are not so accepted, but we may be rejected; nor they so rejected, but they may be received; for if God grafted us into the true *Vine* who were but wild Branches, much more may he graft the *Jews*, who were true Branches, into the true Stock again, *chap. xi. 17.*

Q. Why doth St. Paul urge this Similitude?

50 A. To shut up the Contentions between the *Jews* and the *Gentiles*, that they should not despise one another, because they were alike in Belief and Unbelief.

Q. After the deciding of this Controversy, and certain principal Points of Religion (as *Faith* and *Justification*) declared, wherein doth St. Paul shew, we ought to strive to excel one another?

51 A. In Unity and Uprightness of Life, by offering up ourselves a lively Sacrifice unto God, i. e. to put off the *Works of Darkness*, and put on the *Armour of Light*.

Q. How must we cast off the *Works of Darkness*?

52 A. By conforming ourselves after the Will of God, and not after the Fashion of the World, *chap. xii. 2.*

Q. What are the *Works of Darkness*?

53 A. To embrace Pride rather than

than Humility, Covetousness rather than Charity, Hatred rather than Love, Rebellion rather than Obedience, Gluttony rather than Abstinence.

Q. What is the Armour of Light?

54 A. All the Graces, Duties, and Virtues of a Christian Life.

Q. It seems then, by being commanded to sacrifice ourselves, that every Christian is a Priest?

55 A. True, every one should act as one, by mortifying all the Works of the Flesh.

Q. How are we consecrated?

56 A. Not by the Infusion of Oil, but by the Inspiration of the Holy Ghost, at our Baptism.

Q. Do all Christians serve in the Office of Priesthood?

57 A. No; because their Sacrifice is not such as it should be, by Reason they prefer not Sorrow before Joy, Rebuke before Honour, Enemies before Friends for the *Love of Christ*, and as he in his Life did for our Example.

Q. To whom is it given to do these Things?

58 A. To all; but not after a like Measure.

Q. What must they do that have a Privilege of Graces above others?

59 A. Not boast of it; but help to furnish them that want, *chap. xv. 1. 8.*

Q. By what Example are we taught so to do?

60 A. By the Example of the Members of a Man's Body; for when the Foot is offended, the rest of the Members as the Eye, Hand, and Tongue, minister unto it? so ought it to be in the Members of Christ's Body, when one faints, the rest must relieve it, *chap. xii. 4.*

Q. Who is the Head of the Mystical Body?

61 A. CHRIST, so that the Eyes

are his Preachers; the Ears, Hearers of the Word; the Hands, the Magistrates; and the Feet the Subjects.

Q. What is the Duty of a Preacher?

62 A. To teach with Sincerity.

Q. What is the Duty of a Hearer?

63 A. To attend with Reverence.

Q. What is the Duty of a Magistrate?

64 A. To rule with Justice.

Q. What is the Duty of a Subject?

65 A. To obey with Love.

Q. What are the Sinews that bind these Joints of the Mystical Body together?

66 A. Compassion and brotherly Love.

Q. What is Compassion?

67 A. Suffering with our *Christian Brethren*; or a like Feeling of the Heart, as if it happened to ourselves.

Q. What doth it produce;

68 A. Distributing to their Necessity; as Counsel to them that err, Comfort to them that mourn, Food to them that hunger, Cloathing to them that are naked, and Harbour to them that are harbourless, *chap. xii. 15. 17.*

Q. How are these Virtues performed in us?

69 A. By Continuance in Prayer.

Q. What Vices are contrary to Compassion?

70 A. Hatred, Revenge, Arrogancy, and Self-Love.

Q. Why must we not hate;

71 A. Because GOD hath commanded us to love all Men.

Q. Why must we not revenge;

72 A. Because Revenge is the Lord's, *chap. xiii. 16.*

Q. Why must we not be arrogant and high minded;

73 A. Because we are all of one Lineage,

Lineage, and no Man hath any Thing of himself, but what is given him of GOD.

Q. What is Self-Love?

74 A. To be wise in our own Conceits.

Q. Doth our Duty extend only to the Body of our Christian Brothers?

75 A. No, but to his Mind also, i. e. we must take Heed that we offend not his Conscience, by eating of Meats, or Observation of Days, *chap. xiv. 21.*

Q. When are these Precepts to be put in Execution?

76 A. Out of Hand, because the Time of our Salvation draweth near, *chap. xiii. 11.*

Q. When to be left off?

77 A. Not till Death, because whether we live or die, we live and die to the Lord, *chap. xiv. 8.*

Q. How doth St. Paul conclude this Epistle to the Romans?

78 A. With Exhortation and Prayer.

Q. What doth he exhort them unto?

79 A. The Reading of the Scriptures, Thanksgiving and to beware

of false Prophets.

Q. Why doth he exhort them to read the Scriptures?

80 A. Because whatsoever is written, is written for their and our Instruction, *chap. xv. 4.*

Q. Why to Thanksgiving?

81 A. Because of the Mercy of God shewn unto all.

Q. Why to beware of false Prophets?

82 A. Because they raise Divisions and Opinions in the Chutch, contrary to the Doctrine of Christ, *chap. xvi. 17, 18.*

Q. What is his Prayer?

83 A. That his People might be filled with all Joy and Peace, that comes by Faith, and with all Abundance of Hope.

Q. What is Hope?

84 A. An assured Expectation of Blessedness, to come to which CHRIST JESUS bring us all, Amen.

Q. From whence did Paul write this Epistle?

85 A. From Corinth; and it concludes with some good Exhortations, and a Commendation to several Persons eminent for their Christian Profession.

*Obs.* This Epistle to the Romans was written, according to Calmet, in the 58th Year of the vulgar Era, in the City of Corinth, just before Paul's Departure thence, to carry some Collections made there for the Saints at Jerusalem.

It has obtained the first Place among the Epistles, because the City of Rome was then the Imperium Mundi, the Resort of all the Nations in the known World.

He sent it by the Hands of Phæbe, a Deaconess of the Church of Cenchrea, in the Neighbourhood of Corinth. It was written in Greek, by Tertius, Paul's Amanuensis, and is accounted both the most exalted and most difficult of all Paul's Epistles; insomuch that Jerom gives it as his Opinion, that it would require many Volumes to explain it alone. (See *Jer. Epistle, 151. chap. 8.*) And some have thought that the Difficulties contained in this Epistle, gave Peter Occasion to say, that in some of his Brother Paul's Epistles are some Things hard to be understood, which they that are unstable and unlearned wretched unto their own Destruction, 2 Pet. iii. 15.

It begins with a Preface to the whole Epistle, wherein the Author is described by his Name, Calling, and Employment; and then goes on telling of his Affection towards them, the Benefit of our Justification, the Concord and Unity he would have among them in CHRIST, &c.

In all Likelihood it was composed at several Intervals of Time, and the Apostle intended to have finished it at the End of the 15th Chapter; but, finding Leisure, he added the other Chapter, having three Times repeated the same Conclusion and Blessing on them all, *Now the God of Peace be with you all, Amen.*



**The First**

**N**

## The First Epistle of St. PAUL, the Apostle, to the CORINTHIANS.

### The Seventh Examination.

Q. **W**here was St. Paul when he writ this Epistle to the *Corinthians*?

N<sup>o</sup>. 1 A. In *Philippi*, a City of *Macedonia*, built and so called from *Philip* the Father of *Alexander the Great*, 354 Years before *Christ*.

Q. What was the Cause that moved him to write?

2 A. The Sects and Divisions, that, in his Absence, took Root in the Church at *Corinth*, some held of *Paul*, some of *Apollos*, and some of *Cephas*.

Q. How doth he reprove them?

3 A. By shewing that *Christ* is one, and his Religion one; and therefore ought not to be divided: And howsoever *Paul*, *Apollos*,\* and *Cephas* plant, it is nothing, except God give Increase, chap. iii. 4, 5, 6, 7.

Q. Whence then proceeds the Knowledge of the Scriptures?

4 A. From the Spirit of God, chap. ii. 10.

Q. Who are the Means?

5 A. The Preachers, chap. iii. 9.

Q. How are they to be esteemed?

6 A. As Ministers of CHRIST, Stewards of the Mysteries of God, and such as stand in his Stead.

Q. How ought they to deliver the Word?

7 A. Not in the enticing Speech of Man's *Wisdom*, but in the plain Evidence of the *Spirit*, chap. ii. 4. because the Wisdom of the World, before God, is Foolishness, and that which the World accounts Foolishness, is Wisdom before God, chap. iii. 19.

Q. What is their Offence then, that persuade themselves that the Gospel

\* *Apollos* was remarkable for his Eloquence, and mighty in the Scriptures. He was instructed in the Way of the Lord, and as he spoke with Zeal and Fervour, taught diligently the Things relating to the Kingdom of Heaven, though he knew only the Baptism of John. He was therefore only a Catechumen, and did not as yet distinctly know the Mysteries of our Holy Religion; but he knew that JESUS CHRIST was the MESSIAH, and declared himself openly to be his Disciple. When therefore he was come to Ephesus, he began to speak boldly in the Synagogue, and to shew that JESUS was the CHRIST. *Aquila* and his Wife *Priscilla*, having heard him, took him Home with them, instructed him more fully in the Ways of the ALMIGHTY, and baptized him, probably in the Name of JESUS CHRIST: Some Time after he was desirous of travelling into Achaia; and the Brethren intreating him to undertake this Journey, they wrote to the Disciples, desiring them to receive him. Accordingly he arrived at Corinth, and was there very useful in convincing the Jews out of the Scriptures, having himself commenced Catechist.

Gospel is not well taught, unless it be set forth with Eloquence of Speech?

8 A. They make the Cross of CHRIST of no Effect; attributing that unto them which belongs to the Power of GOD, *chap. i. 17.*

Q. What are the Inconveniences which came by Controversies in Religion?

9 A. Vice passeth away unpunished, and the Congregation is scandalized.

Q. What are the Vices St. Paul noteth in the *Corinthians*?

10 A. Arrogancy, Incest, going to Law with one another, and Fornication.

Q. How would he have Arrogancy reclaimed?

11 A. By Humility. If any Man among you seem to be wise in this World, let him be a Fool, that he may be wise, *chap. iii. 18.*

Q. How Incest?

12 A. By excommunicating the Party, *chap. v. 5.*

Q. How going to Law?

13 A. By chusing some one or other of their Brethren, to set Concord between them, without Expence of Time and further Charge, *chap. vi. 5.*

Q. How Fornication?

14 A. By Marriage. To avoid Fornication, let every Man have his Wife, *chap. vii. 2.*

Q. Which doth he most command, Marriage or a single Life?

15 A. The single Life, because it is most apt for the Service of GOD, by Reason it is freed from those Cares the other is entangled with, *chap. ii. 23.*

Q. Doth he not likewise tax them with Idolatry?

16 A. Yes; and of thinking the Ministers a Burthen to the Congregation.

Q. How doth he reprove the first?

17 A. By shewing; that although they fear GOD in Heart, yet it is not lawful for them to eat with Idolaters, because in so doing, they may wound the weak Consciences of others, *chap. viii. 11, 12.*

Q. How doth he reprove the second?

18 A. By shewing, that he who feedeth the Flock, is worthy to eat of the Milk of the Flock, *chap. ix. 7.*

Q. By whose Example doth he teach them, to avoid these enormities?

19 A. By the Example of the Jews, who were ambitious, full of Strife, Despisers of the Prophets, and Prophaners of Holy Things, *chap. x.*

Q. Why are they taught to avoid these Things?

20 A. Because their Bodies are the Temples of GOD, and therefore they ought not to make them the Temples of the Devil, by suffering themselves to be polluted with such Uncleanness, *chap. vi. 15, 16.*

Q. What is the best Ground of Edification?

21 A. Love; because he that teacheth, altho' he speak with the Tongue of an Angel, and hath not Love, is like a tinkling Cymbal, *chap. xiii. 1.* He that hath Faith, able to remove Mountains, and wants Love it is nothing, ver. 2. And he that giveth all that he hath to the Poor, and is without Love, profiteth nothing, ver. 3.

Q. Is Love then necessary in all the Points of Religion?

22 A. It is: For he that comes to the Lord's Table without Love, is an unworthy Guest; and he that prayeth, and is not in Love, calleth for Vengeance on himself.

**Q.** Wherein did the *Corinthians* abuse Prayer?

**23 A.** In not observing the *Custom* of the Time, which was to pray bare-headed, ch. xi. 4.

**Q.** Wherein did they abuse the *Lord's Supper*?

**24 A.** In that some had a carnal Desire to eat, and some had filled themselves before, chap. xi. 33.

**Q.** What was the Presumption of their Women?

**25 A.** They took upon them to teach, which is not allowable, ch. xiv. 34.

**Q.** What principal Thing was to be observed among the Teachers?

**26 A.** Not to teach to pray in a strange Tongue, by which the People could not be edified, nor whereunto they could say *Amen*, ch. xiv. 2. 16.

**Q.** What is the last Error St. *Paul* confuted in them?

**27 A.** Their doubting of the Resurrection of the Dead.

**Q.** How doth he confute it?

**28 A.** By shewing that *Christ* is risen, and is the first *Fruits* of them that shall rise, ch. xv. 20.

**Q.** How doth he prove that *Christ* is risen?

**29 A.** By the Testimony of the *Apistles*, and of others that saw him; but, lest this might not be sufficient, he confirms it also by this Reason: That unless there be a *Resurrection*, *Faith* and *Preaching* are both in vain, ch. xv. 14.

**Q.** How doth *Paul* conclude this Epistle?

**30 A.** With an *Exhortation* for the Relief of the *Poor*, directing a charitable Collection for the *Christians* in Necessity; to be done by laying a part a Proportion, the first Day of each Week, according to every Man's *Ability*\*, and then gives his particular Salutations to several Friends.

\* Hence we learn, that not only the richer Sort are concerned in the Duty of Charity, but all Christians, in their several Degrees (tho' from those to whom much is given much is required) must, according to St. *Paul's* Directions, lay up in Store, as God hath prospered them; and so, in 2 Cor. viii. 12. the Measure of Charity is proportioned, according to that a *Man* hath. And in 1 Pet. iv. 11. the Ability which God giveith. So that a poor Man, when he seeth another in greater Want than himself at such a Time, either in respect to the Sufferings of the Body or Goods, in such Case Christian Compassions and the giving Assistance, is the poor Man's Duty, and will procure his Reward from him, whose Providence ruleth over all.

*Obs.* This celebrated City (*Corinth*) was the Capital of *Achaia*, seated on the Isthmus, which separates the *Peloponnesus* from *Attica*, the best peopled and wealthiest in all *Greece*, lying between two Seas, which drew thither the Trade of both the East and Western Parts of the World.

The *Corinthians* as well as all other *Greeks*, pretended to Philosophy, Politeness of Learning, &c. nevertheless its Riches produced Pride, Ostentation, Effeminacy, and all Manner of Vices in its Inhabitants, particularly the abominable Worship of the Goddess *Venus*, and the public Prostitution of those who were devoted to her. Such was the Condition of *Corinth*, when St. *Paul* arrived there with the Gospel of *Christ*, A. D. 52, and those were the Monsters he had afterwards to encounter with.

## The Second Epistle of St. PAUL, the Apostle, to the CORINTHIANS.

Q. FROM whence was the Second Epistle to the *Corinthians* written?

31 A. From the same Place as the former.

Q. How doth it begin?

32 A. With an Encouragement against Afflictions, by the Comforts usually administered to Christians under their Sufferings, propounding his own Experience, and avowing his Sincerity in Preaching among them.

Q. What are the principal Circumstances to be considered?

33 A. They are three; 1st. the Cause why he wrote; 2dly, the Persons whom he toucheth; and 3dly, the Matter whereof he treateth.

Q. What was the Cause of his Writing?

34 A. The inflexible Nature of some, that notwithstanding his former Persuasions, still despised his Authority.

Q. Who are the Persons?

35 A. The False Teachers, himself, and the *Corinthians*.

Q. What is the Matter?

36 A. The Confutation of his Detractors, and a Confirmation of his own Doctrine.

Q. How doth he confute his Detractors?

37 A. By proving them Teachers, not for Love, but to fill their own Bellies; and that they were Boasters

of other Mens Labours, *chap. x. 15. xi. 20.*

Q. How doth he confirm his own Doctrine?

38 A. Three Ways. First, in respect of the Ground thereof, which is *CHRIST JESUS*, *chap. iv. 5.* Secondly, in respect of the Fruit, which it had brought forth in them, which was *Faith, Patience and Love*, *chap. viii. 7. and ix. 2.* Thirdly, in respect of his own Constancy, whom the Persecution of the World had sealed the true *Minister of GOD*.

Q. How?

39 A. In that neither Imprisonment, Stripes, Watching, Fasting, Stoning, Danger by Sea, nor Danger by Land, could terrify him from his proceeding in his Calling, *chap. vi. 4. to 10.*

Q. What happened upon the divine Revelations, he had at this Time to keep him humble?

40 A. Great Temptation, called a Thorn in the Flesh, and a Messenger of *Satan* to buffet him; which, upon his Prayer, he was assisted against, *chap. xiii. 7.*

Q. How doth he conclude?

41 A. With threatening to be severe against incorrigible Offenders, he encourages them to try their Faith, prays for the Increase of their Strength and Love, and so pronounceth a Blessing upon them.

*Obs.* The first Epistle of St. Paul to the *Corinthians* having wrought good Dispositions, with hearty Sorrow and Submission towards him, as informed by *Titus*, whom he met at *Macedonia*, *chap. vii. 6, 7.* from whence he thought proper to write this second Epistle, applying to them with much

Art

Art and ingenious Inſinuation; he both commands and threatens with great Affection for their eternal Salvation: He encouraged them in Trouble, from a Consideration of his own Deliverance; and gives them an Account of his Delay in coming to them. He vindicates the Gospel Ministry in general, as preferable to the Law of *Moses*; repeating his Exhortation, not to hearken to his Opposers, the false Apostles, who obstructed the good Effects of his Doctrine, and obliged him to give some Account of his own Zeal in promoting the Gospel, and of his Labours and Sufferings for it, with the Favours he had of being wrapt up into the Third Heaven, where he had a Glimpse of the Joys above; concluding with a solemn Charge, that they check all Divisions, and preserve Unity and Peace among themselves, and then the God of Love and Peace would be with them; giving them that solemn Benediction, *The Grace or Favour, of our Lord Jesus Christ, the meritorious Cause of our Redemption, and the Love of God the Father, and the Communion or Fellowship, or the partaking of the Gifts and Sanctification of the Holy Ghost be with you all;* which is the same as that in Numbers vi. 24, &c.

## *The Epistle of St. PAUL, the Apostle, to the GALATIANS.*

Q. **W**HAT was the Cause of Paul's writing to the *Galatians*?

42 A. Their declining from what he had taught them, which was Faith in **C H R I S T J E S U S**.

Q. How declined they from their Faith?

43 A. In thinking to be justified by the Works of the Law.

Q. How doth he reprove them?

44 A. By shewing, that as many as are Workers of the Law, are under the Curse, *chap. iii. 10.*

Q. How are they delivered from this Curse?

45 A. **C H R I S T** hath redeemed us, by being a Curse for us, *chap. iii. 13.*

Q. What doth he then counsel them to do?

46 A. To forsake the beggarly Traditions of the Law; as Circum-

cision and the Observation of Days and Times, *chap. iv. 9, 10.*

Q. What was the Reason?

47 A. Because neither Circumcision nor Uncircumcision avail any Thing, but a new Creature, *ch.v. 6.*

Q. What is understood by a new Creature?

48 A. One regenerated by *Faith*, as being dead to Sin, and risen again thro' **C H R I S T**, to Newness of Life, *chap. ii. 19, 20.*

Q. How are we known to be regenerated?

49 A. If we bring forth the Fruits of the Spirit?

Q. What are the Fruits of the Spirit?

50 A All Kind of *Christian Virtue*; as Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, &c. *chap. v. 22, 23.*

Q. I

Q. Is there no Law against them, that live in this Estate?

51 A. There is none, that hath any condemning Power over them.

Q. What are the Fruits of the Flesh?

52 A. Lust against Chastity, as Adultery, Uncleanness; against Religion, as Idolatry, Witchcraft; against Charity, as Envy, Murder, &c. against Temperance, as Gluttony, Drunkenness, &c.

Q. What shall become of them, that delight in these Works of the Flesh?

53 A. They shall not inherit the Kingdom of GOD.

Q. Where was Paul when he wrote this Epistle, and how doth it end?

54 A. At Rome; and it is concluded with a Declaration of what Glory he had in suffering for Christ.

*Obs.* Galatia was a Province of Asia Minor, where St. Paul had preached the Gospel, *Act*: xvii. 23. and this Epistle to the Galatians was wrote on the following Occasion: St. Paul having heard, that certain false Brethren, had, since his Departure, taught the Necessity of observing the Law of Moses, and had vilified his Person, under a Pretence, that he was not conversant with Christ upon Earth, but received his Doctrine from others; the better to gain upon that Sort of People he declares, in *chap.* i. to *ver.* 16 of *chap.* ii. that although he was not converted till after Christ's Ascension, yet he learned not his Doctrine from any of the Apostles, but received it from immediate Revelation from Heaven. (See *Act*: xxvi. 15, 16.) And to illustrate his Discourse, takes Notice of Abraham's two Sons, Ishmael by Hagar, a Bondmaid, *Gen.* xviii. 16. and Isaac by Sarah, a Free-woman, *Gen.* xxi. 1, 2, 3, the one being born by natural Generation, the other by Virtue of God's Promise; when by reason of Age, his Parents were incapable of begetting Children after the usual Course of Nature; and says, these two were an Allegory, or Similitude, representing the two Covenants; the former of the Law, delivered from Mount Sinai, signified by Hagar; the latter is the Covenant established by Christ, and represented by Sarah. (See *Gal.* iv. 24.) Now we who believe in Christ are the Children of the Promise, free from the Yoke of the Law, *chap.* v. 1. for that Faith in Christ will save, provided it be according to the Gospel Dispensation, *i. e.* joined with a holy spiritual Life, not neglecting the holy Duties of Christianity.

The

**The Epistle of St. PAUL, the Apostle,  
to the EPHESIANS.**

**The Eighth Examination.**

Q. **W**HAT are these *Ephesians* that St. Paul writeth unto?

N<sup>o</sup>. 1 A. Inhabitants of the City of *Ephesus*, in *Ionia*, in *Asia Minor*.

Q. Who converted them to Christianity?

2 A. St. Paul, about Twelve Years after the Resurrection of our Saviour, *Acts* xix. 1.

Q. What was the Estate of the *Ephesians*, when St. Paul wrote unto them?

3 A. As it is of all those amongst whom God's Wrath has been incensed.

Q. How is that?

4 A. The good Seed of St. Paul's Word and Doctrine was mingled with the Cockle and Weeds of false Teachers.

Q. In such a needful Business, why did he not rather go than write?

5 A. Because he was a Prisoner at *Rome*.

Q. What Method doth he use in confirming the *Ephesians* in the Faith, which he had before taught them?

6 A. First he useth an Admonition, then a Prayer, and last of all an Exhortation.

Q. Of what doth he admonish them?

7 A. Of three Things; 1<sup>st</sup>. He shews, that they were chosen to the Calling of Christians before the Foundation of the World; and therefore there was nothing had happened to them by Chance, *chap. i. 4. ii. 2 dly*. He puts them in Mind,

that the Ground of their Faith is CHRIST JESUS, to whom all Power both in Heaven and Earth was given; and therefore they needed not to stand doubtful of the Reward, *chap. i. 20, to 23. 3 dly*. He records in what Estate they were before they were called.

Q. What was that?

8 A. That they were under the Power of Satan, and dead thro' Sin; and therefore being now quickened by the Spirit of Christ, the farther they were off from Grace, the greater Debtors they were now for the same, *chap. ii. 4, 5*. Then he bids them not faint because of the Persecution, which they saw was laid upon him.

Q. What Reason shews he for that?

9 A. Because it was their Glory, *chap. iii. 13*.

Q. In what respect could his Persecution be their Glory?

10 A. In this, that seeing him constantly endure Imprisonment and Death for the Truth of the Gospel, which he had preached unto them, they might assure themselves his Doctrine was the Word of God, and no Tradition of Man.

Q. For what doth he pray to God for them?

11 A. For three Things; First, for the Strength of his Holy Spirit, *chap. iii. 19*. Secondly, that he would give them a faithful Heart, *chap. iii. 17*. And thirdly, to endue them with unfeigned Charity.

Q. How

Q. How manifold is his Exhortation?

12 A. Two-fold; general and particular.

Q. What is his general Exhortation?

13 A. Certain Observations common to all Men, to walk worthy in their Calling, *chap. iv. 2.*

Q. What is their Calling?

14 A. Christianity, and the End thereof is eternal Life.

Q. Who hath called them thereunto?

15 A. God the Father, by his Son CHRIST JESUS, *chap. iii. 11.*

Q. By what Means?

16 A. First by outward Means, as by Afflictions and Persecutions, And secondly, by inward Means, as by the working of God's Word in our Hearts, and the wholesome Admonitions of his Holy Spirit, *chap. iv. 10.*

Q. How may we walk worthy of our Vocation?

17 A. If we avoid Lying, Anger, Theft, filthy Speaking, and embrace Humility, Meekness, Patience, Charity, and Unity of Spirit, *chap. iv. 2, 3, and 25,* to the End.

Q. What is Humility?

18 A. Not to prefer ourselves before others, nor to despise others in respect of ourselves.

Q. What is Meekness?

19 A. Not to be easily moved to Anger.

Q. Is it not lawful then to be angry and not sin?

20 A. If we bridle our Fury, that we break not forth into any wicked and unlawful Thoughts, Words, or Deeds.

Q. What is Patience?

21 A. A quiet digesting of Wrong and leaving the Revenge to God.

Q. What is Charity?

22 A. A Compunction of Heart,

whereby one Christian is incited to help and succour another.

Q. What call you the Unity of the Spirit?

23 A. An Agreement together of God's People in true Faith and Doctrine, without Sect or Dissention.

Q. Why ought we to walk in Unity of Spirit?

24 A. Because God, who hath created us, Christ, who hath redeemed us, and the Holy Ghost, who hath sanctified us, is but one; and the Means whereby we are saved, one, that is to say, Faith; and therefore, we ought to agree together in Mind, as Children of one Father, or as Heirs, ordained all for one happy Inheritance, *chap. iv. 4, 5, 6.*

Q. Having declared what the Virtues are, which St. Paul would have us follow, rehearse the Vices he would have us to avoid?

25 A. Lying, (as I said before) Theft, Anger, filthy Speaking, and (out of the fifth Chapter) Covetousness, Fornication, Drunkenness, false Doctrine, foolish and idlejesting.

Q. What is a Lye?

26 A. A Counterfeit and false Declaration of the Thought and Mind, as when we speak one Thing and think another.

Q. What is Theft?

27 A. Not only to steal with the Hand, but all Manner of Deceit and unlawful Gain.

Q. What is Anger?

28 A. A Desire of Revenge for some Wrong done unto us, or unto them whom we love.

Q. Of how many Sorts is it?

29 A. Of two, natural and diabolical.

Q. What call you natural Anger?

30 A. The Anger that is in a Magistrate towards the Subject, a Father towards his Child, or a Master towards his Servant or Scholar, for

for the due Correction of such Vices as they perceive in them, to the Dishonour of GOD.

Q. What is diabolical Anger?

31 A. So to be incens'd as to wish Destruction to any one.

Q. Wherein consisteth filthy Communication?

32 A. In Swearing, Curseing, Blafpheming, immodest Words, and idle Jesting.

Q. How must Christians then frame their daily Conference?

33 A. In such Sort, as it may be to the Edification of one another, speaking unto themselves in Psalms, Hymns, and spiritual Songs, and giving Thanks to GOD for all Things, chap. v. 19, 20.

Q. What is Covetousness?

34 A. A Greediness of Gain, without Regard to their own Necessities, or the Necessities of others.

Q. What is Fornication?

35 A. A polluting of the Soul with the Lust of the Body.

Q. What is Drunkenness?

36 A. A confounding of Reason and the Senses, with immoderate Drinking.

Q. What is false Doctrine?

37 A. Any Doctrine that is taught contrary to the Truth of GOD's Word.

Q. How are they said to lead their Lives, that delight in any of these Abuses?

38 A. Foolishly and wickedly: Because they neglect the Will of GOD, to follow their own Ways.

Q. How are they said to lead their Lives, that abhor them?

39 A. Circumspectly, Because they preer the Wil lof GOD before their own Imagination, chap. v. 15, 17.

Q. What is St. Paul's particular Exhortation in this Epistle?

40 A. The Duty of Husbands and Wives, Parents and Children, Masters and Servants.

Q. What is the Duty of Husband's towards their Wives?

41 A. To love them, as Christ loved the Church, who gave his Life for it, ver. 25.

Q. What is the Duty of Wives towards their Husbands?

42 A. To submit themselves unto their Husbands as unto the Lord, ver. 22.

Q. What is the Duty of Parents towards their Children?

43 A. Not only to feed and cloath them, but to bring them up in the Fear of the Lord, chap. vi. 4.

Q. What is the Duty of Children towards their Parents?

44 A. To honour and obey them with bodily Reverence and with the unfeigned Love of the Heart, ver. 2.

Q. What is the Duty of Masters to their Servants?

45 A. Not to defraud them of their Due, nor to use Cruelty toward them, remebering that they themselves have also a Master in Heaven, ver. 9.

Q. What is the Duty of Servants to their Masters?

46 A. To obey and labour for them in Singlenes of Heart, and not with Eye-service, ver. 6.

Q. How is that?

47 A. To do all Things (whether their Master be absent or present) as if GOD beheld them.

Q. How doth St. Paul wish the Ephesians, and in them us, to arm ourselves for the accomplishing of these, and all other Duties?

48 A. First, to gird them with the Girdle of Truth. Secondly, to put on the Breast-plate of Righteousnes. Thirdly, to be shod with the Shoes of the Preparation of the Gospel of Peace. Fourthly, to take the Shield of Faith. Fifthly, the Helmet of Salvation. And, Sixthly, the Sword of the Spirit, ver. 14. to 17.

Q. What

Q. What is understood by the Girdle of Truth?

49 A. A binding of ourselves to the Observation of the Word of God.

Q. What, by the Breast-plate of Righteousness?

50 A. A good Conscience, or Innocence of Life.

Q. What by the Shoes of Peace?

51 A. Friendly and quiet Conversation.

Q. What by the Shield of Faith?

52 A. The Righteousness of Christ, able, like a brazen Shield, to protect and cover us from the Darts of the World, the Flesh, and

the Devil.

Q. What by the Helmet of Salvation?

53 A. The Strength and Power of Christ, being for our Sakes Vanquisher of Hell, Death, and Sin.

Q. What by the Sword of the Spirit?

54 A. The Word of the ever-living God, which, as a Sword, we must draw forth to defend ourselves, and offend our spiritual Enemies.

Q. What is the special Quality required in him that is thus armed?

55 A. Prayer and continual Watchfulness.

*Obs.* Ephesus was a noted City of Ionia, and Head of the Proconsular Asia, or the Western Part of the Lesser Asia, esteemed by the Heathens for the famous Temple of Diana, one of the seven Wonders of the World, the Length whereof was 425 Feet, the Breadth of it 220, supported by 127 Pillars made by so many Kings: It was 200 Years in building, at the Expence of all the Provinces of Asia.

The Ephesians were very much addicted to curious Arts, viz. Magick, Sorcery, and judicial Astrology; in somuch that the Ephesian Characters or Letters, *Ephesia Grammata*, grew to be a proverbial Expression for magical Characters.

The Apostle tells the Converted to the Lord, of their glorious Privileges, of being admitted Christians; and tho' most of them were Gentiles, yet they were of God's Household, and had the same Privilege, as the believing Jews themselves, according to God's Purpose from the Foundation of the World; and they were saved by the Grace and Mercy of God in Jesus Christ, and not by the Works of the Law: And this Doctrine of the Calling and Salvation of the Gentiles by Christ, he tells them God had particularly revealed to him; pressing them to live up to their Calling, by loving one another, and doing their Duty, every one in his proper Station; concluding, that if they would stand fast in their Christian Course against all Temptations, their Armour must be Truth, Righteousness, Peaceableness, Faith, Hope, the Holy Word of God and devout Prayer.

Aquila and Priscilla, with whom Paul had lodged at Corinth, came with him to Ephesus, and made some Stay there [See Acts xviii. 2, 3, 18.] John the Evangelist passed a great Part of his Life, and died there: And tho' Timothy, Paul's Disciple, was made first Bishop of Ephesus by the Apostle, with the Imposition of Hands, [See Tim. iv. 14. and 2 Tim. i. 6.] nevertheless it was no Hindrance to the Residence of St. John the Evangelist in that City; where he performed the Function of an Apostle, and inspected the whole Province for many Years. And if we may cre-

dit the Fathers of the Council of *Ephesus*, the Virgin *Mary* died and was buried in that City, where they shewed her Tomb, and dedicated their Cathedral Church to her Memory. [See Council. l. 3. p. 174. and p. 1525.] and, says the learned *Calmet*, we are assured, that *Mary Magdalene* came to this City, and died there in Peace. *Dicit Tit. Ephesus.*

## The Epistle of St. PAUL the Apostle, to the PHILIPPIANS.

Q. **W**HAT were the *Philippians*?

56 A. Exiles of *Philippi*, a City in *Macedonia*, where St. Paul had planted the Gospel, See *1 Cor. i.*

Q. What moved him to write unto them?

57 A. Two Things: 1<sup>st</sup>. The general Care he had for all the People of God. 2<sup>dly</sup>, That he might shew his Thankfulness to the *Philippians*.

Q. For what?

58 A. For sending him Relief, after they knew he was a Prisoner in *Rome*.

Q. By whom did they send him Relief?

59 A. By *Epaphroditus* their Bishop, who went to carry their Charity to St. Paul.

Q. How did he shew his Thankfulness toward them?

60 A. First, in praising GOD for them, and then in praying unto GOD for them.

Q. How doth he praise GOD for them?

61 A. In that it had pleased him to receive them into the Fellowship of the Gospel, *chap. i. 5.*

Q. In what Manner doth he pray to GOD for them?

62 A. Three Manner of Ways: 1<sup>st</sup>. That GOD, who had begun this good Work in them, would continue it until the Day of CHRIST JESUS,

ver. 6. 2<sup>dly</sup>, That they might be able, thro' his Grace, to discern true Doctrine from false, ver. 10. 3<sup>dly</sup>, That they might abound in Love, and the Works of Righteousness, ver. 11.

Q. How doth he encourage them, lest his Imprisonment should make them faint?

63 A. Three different Ways: 1<sup>st</sup>. In respect of others. 2<sup>dly</sup>. Of himself. 3<sup>dly</sup>. By the Example of CHRIST.

Q. How in respect of others?

64 A. That as others, in beholding his Constancy, were emboldened, and did more frankly profess Christ, so he hoped they would do, ver. 14.

Q. How in respect to himself?

65 A. That as he knew CHRIST should be magnified in his Body, whether he lived or died; so he doubted not, but that they would be of the same Mind, ver. 15.

Q. How by the Example of CHRIST?

66 A. That as CHRIST, being GOD, became Man; being free, became bound; being Lord and Master of all, became a Servant to all; and for our Sakes was content to suffer all Reproach and Tyranny, yea, Death itself; so we for his Sake, should not refuse to do the like, *chap. ii. 5, to 11.*

Q. What Reason doth he alledge the

the better to persuade them thereunto?

67 A. A two-fold Reason. 1<sup>st</sup>. As touching the Reward of their Persecutors. 2<sup>dly</sup>, The Reward of those that are persecuted.

Q. What doth he say shall be the Reward of our Persecutors?

68 A. Perdition; but to those that are persecuted, Salvation, *chap. i. 28.*

Q. How doth he conclude these Circumstances?

69 A. With a Necessity to suffer with CHRIST, if we will be thought to believe in CHRIST, *ver. 2.*

Q. What doth St. Paul exhort them unto in this Epistle?

70 A. Concord, Meekness of Mind, and godly Conversation.

Q. How to Concord?

71 A. That they be of one Judgment in Religion, *chap. ii. 1.*

Q. How to Meekness of Mind?

72 A. That nothing be done thro' vain Glory, but every Man to esteem others better than himself.

Q. How to godly Conversation?

73 A. That whatsoever is true, just, and of good Report, that to follow, *chap. iv. 8.*

Q. What doth he bid us beware of?

74 A. False Teachers.

Q. What Names doth he give unto false Teachers, whereby to know them?

75 A. He calleth them Dogs, Evil-workers, Cozenors, Belly-gods, Enemies to the Cross of Christ, and Minders of earthly Things, *chap. iii. 18, 19.*

Q. And wherefore doth he call them Dogs?

76 A. Because, like Dogs, they bark against the Gospel.

Q. Why Evil-workers?

77 A. Because in the Harvest of the LORD, they seek not his Glory, but their own Benefit.

Q. Why Cozeners?

78 A. Because they teach that Circumcision and the Works of the Law are necessary to Salvation.

Q. Why Belly-gods?

79 A. Because they sought rather after their own Ease and Pleasure, than the Spiritual Good of God's People.

Q. Why Enemies to the Cross of Christ?

80 A. Because they are Christians in Name only, and not in Deed.

Q. Why Minders of earthly Things?

81 A. Because their chiefest Care was to be rich, and to rise to Promotion in the World.

Q. How doth St. Paul make known the true Ministers of God?

82 A. By five especial Notes; 1<sup>st</sup>, He saith, they hold it a Glory to die for the Confirmation of their Disciples Faith, *chap. ii. 17.* 2<sup>dly</sup>, They put no Confidence in earthly Things, *chap. iii. 3dly*, They do esteem all Things Loss, and as very Dung, for the excellent Knowledge of CHRIST; *chap. iii. 8.* 4<sup>thly</sup>, They preach the Righteousness of CHRIST, and not Mens Works, *ver. 9.* 5<sup>thly</sup>, Their Conversation is in Heaven, from whence they expect CHRIST; by whose Coming, they hope to be made immortal, *chap. iii. to ver. 21.*

Q. What is it to have our Conversation in Heaven?

83 A. To live like the Saints on Earth.

Q. That they may be able to do so, what is required of them?

84 A. Three Things; Faith towards GOD, Love towards their Neighbour, and Sobriety towards themselves.

Q. What Promise doth the Apostle make the Philippians, upon the Account of the Present they made him?

85 A. That GOD would supply all

all their Wants, not in respect to his own Want, (because he had learned in all Conditions to be content) but because it testified their

Fruitfulness under the Gospel, giving the Glory to God; and so concludes the Epistle.

*Obs.* *Philippi* was a City of *Macedonia*, and a *Roman Colony*. [See *Acts* xvi. 12, 13, &c.] It is to be observed, that the particular Design of this Epistle appears to be the same with the former to the *Ephesians*, viz. to keep them steadfast in the *true Faith*, that they may not be frightened out of their holy Profession by Persecutions, &c. These People were always full of Acknowledgment for the Grace of God thro' the Ministry of St. *Paul*, and had often assisted him on several Occasions. They sent him Money while he was at *Achaia*; and now hearing of his Imprisonment at *Rome*, renewed their Collection, and sent it by the Hand of *Epaphroditus*, their Bishop, who fell sick and was like to die at *Rome*, by the great Fatigue he underwent while he attended the Apostle; but being so well recovered as to be able to set out on his Journey Home to *Philippi*, St. *Paul* wrote and sent this Epistle by him, in which he kindly acknowledges their Respects for him and for the Gospel: He propounds himself as a Pattern for their Imitation, promoting Unity and a true heavenly Conversation; and then expresses his Satisfaction in their Charity towards him; and so concludes.

## The Epistle of St. PAUL the Apostle, to the COLOSSIANS.

Q. **W**HAT were the *Colofians*?

86 A. People dwelling in *Colosse*, a City of *Phrygia*, whom St. *Paul* saluted in the Name of *Christ*.

Q. After his Salutation what did he?

87 A. Gave God Thanks for them, because of their Faith in *CHRIST JESUS*.

Q. How doth he strengthen that Faith?

88 A. First by Prayer, and then by Exhortation.

Q. For what doth he pray?

89 A. First, that they may be filled with the Knowledge of the Will of God, in all Wisdom and Spiritual Understanding, ch. i. 9.

Q. What is the Wisdom he pray'd for?

90 A. The Knowledge, that makes Men wise unto Salvation.

Q. Proceed: What is the second?

91 A. Secondly, he prayeth, that they may walk worthy of the Lord, ver. 10.

Q. How is that?

92 A. To the Honour of God, and Profit of others.

Q. What is the third Thing?

93 A. That they may be fruitful in all good Works.

Q. What call you good Works?

94 A. The Testimony of a lively Faith, set forth by the Deeds of Mercy.

Q. What is the fourth Thing?

95 A.

95 A. That they may increase in the Knowledge of God.

Q. How shall they increase?

96 A. By the Dew of God's Mercy, and the Sun-shine of Righteousness.

Q. What is the fifth Thing?

97 A. That they may be strengthened with the glorious Power of Christ, to endure with Patience and Joy the Afflictions of this Life, ver. 11.

Q. What is the sixth Thing?

98 A. That they may be always thankful unto God.

Q. Doth he shew any Reason why they ought to be thankful?

99 A. Yes: *1st*, In that God hath made them meet to be Partakers of the Inheritance of Saints. And *2dly*, in that he had delivered them from the Power of Darkness, and brought them into the Kingdom of Light, ver. 12, 13.

Q. By whose Means?

100 A. By Christ their Redeemer, the Image of the invisible God, the Head of the Church, the First-born of the Dead, and the Peace-maker between God and Man.

Q. What doth he exhort them unto?

101 A. To cleave unto none but unto this Christ, because in him only they shall be compleat and perfect, chap. ii.

Q. Where must they seek him?

102 A. In Heaven, setting their Affections on Things that are above, and not on Things that are on Earth, chap. iii. 2.

Q. When are our Affections set on Things that are above?

103 A. When we live after the good Motions of the Spirit.

Q. When upon Things that are upon the Earth?

104 A. When we live after the Desires of the Flesh.

Q. Shew me a Difference between the Spirit and the Flesh.

105 A. The Flesh saith, rather steal than suffer Want; the Spirit saith, Thou shalt not covet another Man's Goods: The Flesh saith, revenge where thou hast taken Wrong; the Spirit saith, forgive, as Christ hath forgiven, ver. 13.

Q. When doth the Spirit fall upon us?

106 A. In Baptism.

Q. How may we grieve the Spirit?

107 A. By abusing the good Graces of God, which it bringeth with it; as by turning Mercy into Cruelty, Humility into Pride; and by applying the Time appointed to God's Service, to the Service of the World.

Q. How is the Time lost to be redeemed?

108 A. By spending it more virtuously than heretofore we have done; as if we had been careless, now to be watchful; if we have forgot God and his Benefits, now to pray unto him and be thankful; if we had been idle Talkers, now to season our Words with the Salt of Wisdom and Edification, chap. iv. 6.

*Colos* was a Town in Phrygia the greater. There have been some Greek as well as Latin Authors, as Suidas, Zenras, Glycus, Eustath, Munster, and Gulepin, who have been of Opinion, that St. Paul had never been at this Place, tho' it is certain he preached in Phrygia; but that these Citizens were converted to the Faith by Epaphras, their Bishop, whom St. Paul had sent thither. See Hierom ad Philemon, ver. 22. Chrysostom, Theophilus, Athanasius in

in *Synops. Eftius, &c. Act: xviii. 23.* and *Col. i. 7.* and that this *Epistle* was written to the Faithful of Rhodes, a City famous for the *Colossus* of the Sun; which was a *Brazen Statue* of such a prodigious Height that Ships under full Sail might pass between its Legs, being 70 Cubits, or 105 Feet high, consecrated to *Apollo*, or the Sun, cast by *Chares* who was 12 Years in making of it, at the Charge of King *Demetrius*. It was begun, *A. M. 3700*, and overthrown by an Earthquake 60 Years after it was erected: And it continued thus broken down till *A. D. 672*; when *Moravius*, sixth Caliph of the Saracens, having taken Rhodes, sold the Brats of this *Colossus* to a *Jewish Merchant*, weighing about 720,000lb. Weight.

It is said, that the Apostle was now a *Prisoner* at *Rome*; *A. D. 62*; at which Time he had with him *Prisoner*, *Epaphras, Timothy, Aristarchus, Marcus, Luke, Demas, and Jesus, or Joshua*, furname *Iustus*.

The Letter was carried to the *Colossians* by *Tychicus*, his faithful Minister, and *Onesimus*, whom *Philemon* had sent to attend him in his Confinement: And having cautioned them to avoid all *Jewish and Heathen Ordinances*, he attacks the false Apostles, and with great Solidity, confutes their Doctrine, and afterwards delivered *Lessons* to them of the most excellent and sublime Morality.

## The First Epistle of St. PAUL the Apostle, to the THESSALONIANS.

### The Ninth Examination.

Q. **H**OW is this Epistle divided?

N<sup>o</sup>. 1 A. Into two Parts.

Q. Which be they?

2 A. Into a Commendation and an Exhortation.

Q. For what doth he commend the *Thessalonians*?

3 A. First, for their Readiness to hear; and 2dly, for their profiting by hearing.

Q. How did he know they profited by hearing?

4 A. By three Things, which he saw begin to flourish amongst them.

Q. And what were those?

5 A. Effectual Faith, diligent Love, and patient Hope, ch. i. 3.

Q. What is effectual Faith?

6 A. That Faith which brings forth good Works.

Q. What is diligent Love?

7 A. That Love, which hath a Care to benefit whom it loveth.

Q. What is patient Hope?

8 A. Hope, that giveth a Man Courage to endure all the Afflictions of this Life, without repining, because he depends upon the Reward promised by CHRIST, which is eternal Life.

Q. How many kinds of Love are they?

9 A. Three; First, Love in the Magistrate, to labour for the Glory of GOD, and Benefit of the Commonwealth. 2dly. Love in the Minister

Minister, to feed his Flock. 3dly, Love in the private Man, to maintain the Welfare of his Friend and Neighbour.

Q. How do they receive the *Gospel*, that receive it with such Profit?

10 A. They receive it not in *Word* only, but in *Power* also, ver. 5.

Q. What Assurance doth it bring unto them?

11 A. That they are the Elect Children of GOD, ver. 7.

Q. What are these Men unto GOD?

12 A. Glory; and to the World a good Example.

Q. How doth St. Paul commend himself?

13 A. First, for his Love toward them. 2dly, For his Diligence in Teaching. 3dly, For his Purity of Doctrine.

Q. Wherein did he shew his Love?

14 A. First in protesting, that he was not only willing to have preached the *Gospel* unto them, but also hazard his own Life, chap. ii. 8. 2dly, In sending *Timothy* unto them for their Comfort, when he could not come himself, chap. iii. 5. 3dly, In esteeming their Constancy in the *Faith of CHRIST*, and their fainting at his Death. 4thly, In continual Prayer for them, that their Hearts might be stable, and blameless in Holiness, before GOD and the World, ver. 13.

Q. Wherein did he shew his Diligence in Teaching?

15 A. In that he laboured Night and Day for their Instruction.

Q. Wherein the Purity of his Doctrine?

16 A. In that it was without Deceit, Flattery, Covetousness, Vain-glory, and not to please Men but GOD, chap. ii. 11 to 18.

Q. Was not St. Paul vain-glorious, when he did thus praise himself?

17 A. No: He did it not to win Praise to himself, but to allure them to embrace the *Gospel* which he taught; and to shew what Difference there was between him and his Doctrine, and the false Teachers and their Doctrine.

Q. What doth he exhort the *Thessalonians* unto?

18 A. To keep their Bodies as Vessels of *Holiness*; because GOD hath called them, not to Uncleanliness; but to Purity of Life, chap. iv. 7.

Q. What must they do to keep their Bodies holy unto the Lord?

19 A. Fly from Lust, Oppression, Fraud, Contention, Idleness, and all Appearance of Evil, chap. iv. 3 to 12. and v. 22.

Q. What doth he annex to his Exhortation?

20 A. A Reprehension. He reprehended them for mourning for the Dead, and curious searching to know when should be the Time of Christ's second Coming.

Q. Ought we not then to mourn for the Dead?

21 A. No; not in that Manner as Infidels do, who think their Dead shall never rise again.

Q. How then?

22 A. As good Christians should, who account of Death as but a Sleep, out of which the Faithful shall one Day awake to their eternal Joy, ver. 1.

Q. Why doth he forbid them to search for the Time of Christ's coming to Judgment?

23 A. First, because they can never certainly know it, being a Thing hidden from the Angels in Heaven, much more from Men on Earth. And 2dly, Because he would rather have them make themselves ready

ready thereunto, knowing it will come suddenly, and as a Thief in the Night, than for to enquire after the Hour of it.

Q. How must they make themselves ready for it?

24 A. In walking like the Children of Light, and not like the Children of Darkness, *chap. v. 5.*

Q. How is that?

25 A. In Peace and Love one towards another: In Watching, Praying, continual Thanksgiving, hearing of the Word preached, and re-

verencing the Ministers, *chap. v. 6.*  
13 to 20.

Q. How doth he conclude this Epistle?

26 A. He defires their Prayers, and greets them with an holy Kiss.

Q. Doth he command them to do nothing else?

27 A. Yes; he charges them by the Lord, that his Epistle be read to all the Brethren, *chap. v. 27.*

Q. What do we learn from hence?

28 A. That the Scriptures are to be read by, and to all Christians.

*Obs.* This Epistle was wrote to the Church at *Theffalonica*, the chief City of *Macedonia*, in *Greece*, which had been planted by St. *Paul*, and consisted of some converted Jews, and a great Number of Gentiles, called devout Greeks. See *Acts xvii. 1—5.* and *chap. i. 9.*

## The Second Epistle of St. PAUL the Apostle, to the THESSALONIANS.

Q. **W**HAT is to be gathered out of this Second Epistle to the *Theffalonians*?

29 A. The Trial of Faith; and Faith is tried by Affliction; and the Fruit of Affliction is Patience, *chap. i. 4.*

Q. And what proceeds of Patience?

30 A. The righteous Judgment of God, *chap. i. 5.*

Q. Whom will God judge?

31 A. The Afflicter and the Afflicted.

Q. How will he judge the Afflicter?

32 A. In flaming Fire, rendering Vengeance, *chap. i. 8.*

Q. How the Afflicted?

33 A. In Mercy, giving them Rest, *ver. 7.*

Q. When shall this Judgment be?

34 A. At the latter Day, when the

Lord Jesus shall shew himself from Heaven, with his mighty Angels, *ver. 7.*

Q. What shall be the Sign of that Day?

35 A. The falling away of many from the Faith, by the Means of Antichrift.

Q. What is Antichrift?

36 A. The Man of Sin, that opposeth himself against all that is called God, *chap. ii. 4.*

Q. By whom will he work?

37 A. By Satan; with great Power, but in all Deceivableness.

Q. Among whom?

38 A. Not amongst the Elect, but them that shall perish, *ver. 10.*

Q. Why not among the Elect?

39 A. Because from the Beginning they are chose to Salvation, believing the Truth, *ver. 13.*

Q. There-

**Q.** Therefore what ought to be the Care of the Elect?

**40 A.** To stand fast to the Doctrine, which they have received, ver. 15.

**Q.** What is the Means whereby they may be able to stand fast?

**41 A.** Prayer. They must pray that the Word of God may have free Passage, and that they may be delivered from the Company of the Wicked, chap. iii. 2.

**Q.** Whose Steps doth St. Paul counsel them to follow?

**42 A.** His own. First, in Uprightness of Mind, and then in labouring before they eat, ver. 7, 12.

**Q.** How must we carry ourselves to them that are wicked Livers?

*Obs.* St. Paul having in his former Epistle, put the Christians of Thessalonica in Expectation of seeing him again in their City, ch. iii. 11. and finding his Journey was prevented, sent this second Epistle; which is much to the same Purpose as the former, viz. to encourage and comfort them in their Sufferings, shewing God's Judgements on all those who obeyed not the Gospel of our Lord JESUS CHRIST, and the glorious Reward of those who obeyed. And because they mistook his former Epistle in that Part, wherein he treats of CHRIST's coming to Judgment, chap. v. 1. &c. lest they should wave in the Faith, he expounds it to them, and then returns to encourage and instruct them in some particular Duties; and so concludes with a Christian Salutation.

## The First Epistle of St. PAUL the Apostle, to TIMOTHY.

**Q.** WHO was Timothy, to whom this Epistle was written?

**48 A.** It was the Timothy whom St. Paul took to be his own Son; of whom we read that his Mother was a Jew, but his Father a Greek; a Professor of the Gospels, and a Disciple of Paul's.

**Q.** Whereof doth this Epistle consist?

**49 A.** Of certain Directions given

to him for the managing his Office of a Preacher of the Gospel.

**Q.** Where did he profess it?

**50 A.** At Ephesus; and the first Thing wherein he was instructed, was the right Use and End of the Law, which is good, if a Man use it lawfully.

**Q.** What doth St. Paul admonish him of?

51 A. His Duty in reading the Word, and rebuking of Sin.

Q. How must we rebuke Sin?

52 A. Openly, that others may take Heed, *chap. v. 20.*

Q. Is there no Difference to be made?

53 A. Yes, the elder Sort may be rebuked as Fathers, the younger as Brethren, *ver. 1.*

Q. What must we teach all Men?

54 A. To pray, by lifting up of pure Hands, *chap. ii. 8.* for all People; but especially for Princes and Rulers, that under their Authority, Men may lead quiet and peaceable Lives.

Q. How all Women?

55 A. To array themselves with Shamefacedness and Modesty, and not with Gold, Pearl, or broider'd Hair, *chap. ii. 9.*

\* Q. How Ministers?

56 A. To be blameless, the Husband of one Wife, watchful, sober, hospitable, apt to teach, not a Drunkard, Quarreller, or covetous, *chap. iii. 2, 3.* holding the Mystery of Faith in a pure Conscience.

Q. What is the Issue of this?

57 A. He shall save himself and those that hear him, *ch. iv. 16.*

Q. How Widows?

58 A. To exercise Deeds of Charity, to bring up their Children virtuously, not to be idle *Pratlers*, gadding from House to House, *ch. v. 13.*

Q. How rich Men?

59 A. Not to be high-minded, nor put Confidence in uncertain Things, but to be ready to distribute to them that want, *chap. vi. 17.*

Q. What is the Gain?

60 A. Goodness, *chap. vi. 6.* because they that would be rich, fall into many Temptations and Snares, that drown them in Perdition and Destruction, *ver. 9.*

Q. Can Riches further Mens Salvation?

61 A. Yes, they may; the rich Man may lay up in Store a good Foundation for the Time to come, and so may lay hold on eternal Life by approving himself rich in good Works, ready to distribute, *ver. 18.*

*Obs.* St. Paul had taken Timothy to travel with him, and to assist him in planting the Gospel, *Act. xvi. 1.* which some interpret, ordained him, with the Assistance of the Presbytery, *chap. iv. 14.* and *2 Tim. i. 6.* (as afterwards, in the Primitive Church, the Bishop ordained with the Assistance of the Presbytery) at length the Apostle is said to constitute him Bishop of Ephesus. (See Euseb. Hist. Lib. 3. Chrysost. Hom. 15. in *1 Tim. v. 19.* Hammond on the *Test.* chap. iv. to *1 Tim.* and Dr. Cave's *Life of Timothy.*) And some Time after he wrote this Epistle to him, he calls him his Son, as being converted by him to the Christian Religion; whereby the Apostle became his spiritual Father.

Timothy had been instructed in the Holy Scriptures of the Old Testament ever since he was a Child, by his Grandmother and Mother, religious Jewesses, who also became Converts before him, *Act. xvi. 1.* *2 Tim. i. 5.*

There are three Passages in this Epistle to be particularly considered; the first in *chap. ii. 14, 15.* where the Apostle says, Women should be in Subjection to their Husbands, because the Woman (Eve) being deceived, was in the Transgression, i. e. being tempted by the Serpent, which is the Devil, to eat the forbidden Fruit, *Gen. iii. 6.* she was first prevailed on, and so became the Means of Man's Fall; but for the Comfort of the Female Sex, he assures us, that notwithstanding she shall be saved in Child-bearing, which

may

may import, either that she would go thro' Child-bearing Pangs with Safety, or else her Soul would be saved by Children; i. e. by Christ's being born of a Woman, (the *Virgin Mary*) whereby the same Sex became also instrumental to Man's Salvation, as before it had been to his Fall and Destruction.

2dly, The Character of a Bishop, *chap. iii. 2.* (See *Bishop Blackhall's Sermons. Vol. 3. p. 319*) which agrees with *Theoderet in loc. an. Chrysost. in loc. Tertul. de Monogamia, c. 12.* and *Bingham's Antiq. Book 4. c. 5.* in regard to Marriage, the End of which is not only for the propagating of Children, but also for mutual Comfort, and a Remedy against Fornication. *Samuel, Ezekiel, and St. Peter himself, were all married Men:* Therefore, on this Head, the Doctrine and Practice of the Church of *Rome* is arbitrary, tyrannical, and a Snare to the Consciences of Men. Ecclesiasticks are moulded out of the same common Mass with *Laicks*, and human Nature is the same in those as these; and therefore it is lawful for both to marry as often as Need requires.

3dly, The Widow indeed, mentioned *ch. v.* appears to have been deprived of the Help of both *Husband* and *Child*, and living an exemplary and pious Life, of 60 Years of Age, the Wife of one Husband, i. e. who had not been twice married; or, as others, who had not formerly, before Conversion, parted with one Husband, and married another, as usually among the *Jews* and *Heathens* they did, such a one was to be received into the Roll, or List, of those in the Quality of Servants of the Church, or Deaconesses, maintained by the *Alms of the Faithful*, as *Phebe* was, *Rom. xvi. 1.* and employed in the Church's Service towards their own Sex; as in Sicknes, or when they were baptized, &c. it being more decent on such Occasions, than for Deacons or other Men.

To conclude, The *Design* of this *Epistle* appears from *chap. iii. 14, 15.* that *Timothy* might know how to behave himself in the *Church of God*; i. e. to instruct him how to discharge his great Office, both as to his own Behaviour, and also that of others, whether the inferior *Clergy* or *People*, and the Order of *publick Service*, guarding against *judaizing Hereticks*, and *false Teachers*, *chap. i. 4.* &c. (See *Grotius in chap. i. 4.*) So that in the End this *Epistle* may be fitly styled *St. Paul's Directory, for the Management of the Ministerial Office in the Church of God.*

## The Second Epistle of St. PAUL the Apostle, to TIMOTHY.

Q. HOW doth this second Epistle to *Timothy* begin?

62 A. The *Apostle* begins it with a Commendation of the excellent Faith in *Timothy's Mother* and *Grandmother*, &c. and is to be divided into two Parts.

Q. How is it to be divided into two Parts?

63 A. Into an Exhortation and a Prophecy.

Q. But what doth *St. Paul* exhort unto?

64 A. Steadfastness in *Faith*, and *Patience*

Patience in suffering for the same, *chap. i. 14.* because those that will reign with CHRIST, must suffer with CHRIST, *chap. ii. 2.*

Q. By what Examples?

65 A. By the Example of the Soldier, Husbandman, and of him that contendeth for a Mastery; neither of which receive Recompence except they first labour, *chap. ii. 4, 5, 6.*

Q. What hindereth our Salvation in this Behalf?

66 A. Contending about frivolous and vain Questions; in that they engender Strife, *ver. 14, 23.*

Q. Of what doth he prophesy?

67 A. The perilous Times to come, *chap. iii. 1.*

Q. How shall the Times to come be perilous?

68 A. By reason of wicked Men; such as Lovers of *themselves*, covetous Boasters, proud and cursed Speakers, disobedient to Parents,

*Obs.* The Design of this second Epistle, is again to stir up Timothy, to be zealous and diligent in his Office, &c. as in the former Epistle.

The Names of *Jannes* and *Jambres*, two Egyptian Magicians, who withstood *Moses* when he wrought the Miracles before *Pharaoh*, *chap. iii. 8.* are not mentioned by *Moses* in his *History*: But as *Grotius* and Dr. *Hammond* observe on that Text, they were mentioned in some ancient Records of the *Jews*, extant, and known in the *Apostle's Time*.

It is to this *Epistle* in particular, that we owe our greatest Bulwark against that Popish Usurpation of a Power, to forbid the reading of the Scriptures in the vulgar Tongue, under certain Limitations, as in *chap. iii. 16, 17.* It consults the Benefits of all Conditions, and prescribes Virtues proper for every Relation and Capacity of human Life: It invites to the Practice of these by their own Loveliness and Beauty, by the Satisfactions they bring to ourselves, and the Benefit they are of to others.

If it be true that *Timothy* did not die till the Year 97, in the Reign of *Nerva*, and Proconsulship of *Peregrinus*, St. *John* being still in the Isle of *Patmos*, it can scarce be denied, but that the Angel of *Ephesus*, whom *John* writes to in *Rev. ii. 1 to 5.* was *Timothy*, whom he highly commends, but reproaches him in particular for having lost his first Love. See *Rev. ii.*

Lastly, in the 13th of the *Hebrews*, St. *Paul* calls *Timothy* Brother, as it was customary when he wrote to others, *2 Cor. i. 1. Col. i. 1.* And he concludes this Epistle with his *Benediction* to him, written from *Rome* when St. *Paul* was brought before *Nero* the second Time.

without natural Affection, &c. ver. 2 to 5.

Q. By what Means therefore doth he teach GOD's Ministers to repress the Malice of such Men?

69 A. By preaching the *Word* in Season and out of Season; by reprobating, rebuking, and exhorting with all Long-suffering and Doctrine.

Q. What is the *Word*?

70 A. The Scripture given by Inspiration from GOD.

Q. What Use is there of it?

71 A. It is profitable for *Doctrine* for *Reproof*, for *Correction*, for *Instruction in Righteousness*; that the Man of GOD may be perfect in all good Works, *ver. 17.*

Q. What else doth this Epistle contain?

72 A. Some Things particularly relating to the *Apostle's* own Concern, but especially an Account of his first Deliverance from *Nero*.

*The Epistle of St. PAUL the Apostle,  
to TITUS.*

Q. WHERE was Titus when St. Paul wrote unto him?

73 A. In Crete, where Paul had left him to order the Affairs of the Church.

Q. To what End was he there?

74 A. To complete the Work which St. Paul had begun; and he gives him the Character of a good Bishop, recommending several Things to his Care and Practice.

Q. How was he to be armed thereunto?

75 A. With Boldness, as God's Embassador, and by shewing himself

an Example of good Works and Integrity of Life, when he taught both young and old.

Q. What doth he teach the old?

76 A. The Men to be sober, honest, discreet, sound in Faith, Love and Patience; the Women to be holy, and not given to Wine, ch. ii.

Q. What doth he teach the young?

77 A. The young Men to be sober-minded; the Women to be chaste, obedient to their Husband, and no Gadders abroad.

I shall here make the following Observations on the three Epistles to Timothy and Titus.

1st. Titus being converted from Paganism, was by St. Paul, appointed a Companion in his Work. Then it appears from St. Paul's ordaining Timothy Bishop of Ephesus, and Titus Bishop of Crete, as the Ancients testify that the Government of the Church by Bishops, was an Apostolical Ordinance. See 1. Tim i. 3. 10. v. 8, 19, 20, 21. And so likewise Titus was commanded to set in order the Affairs of the Churches, and to ordain Elders, Titus i. 5. See Dr. Cave's Lives of Timothy and Titus, Bishop Stillingfleet's Cases, edit. 2. p. 8. Bishop Beveridge's Codex Can. Eccles. Prim. l. 2, c. 11. and Bishop Potter's Government of the antient Church, c. 4. Where also observe, that the Gift of Government was distinct from that of an Evangelist, 1 Cor. xii. 28. Eph. iv. 11.

2dly. That to pray to Saints and Angels, to procure their Intercession, is against the Apostle's Doctrine; who has declared, that as there is but one GOD, so there is but one MEDIATOR between GOD and MAN, the MAN CHRIST JESUS, 1. Tim. ii. 5. See the Catechism of the Council of Trent, or ad Parochios, pars tertia, ad primum preceptum de invocatione sanctorum, Sect. 14.

3dly. That the Doctrine of Purgatory or Purgation by Torments, of such indeed who depart this Life in the Faith of CHRIST, but must yet suffer, as the Papists teach, a temporal Punishment, and of praying for Deliverance of the Deceased from the Torments thereof, or for Ease under them, are not countenanced by St. Paul's charitable Prayer for Onesiphorus, whom they suppose to be then dead, 2 Tim. i. 18. Because, 1st. It does not appear in Fact that Onesiphorus was then dead. But 2dly, be it granted he was dead, St. Paul's Prayer was not for his Deliverance from Torment in a State between Death and the Resurrection, which is the supposed Torment of the Popish

*The Epistle of St. PAUL the Apostle,  
to PHILEMON.*

Q. FROM whence was this Epistle written?

78 A. From Rome, occasioned by *Onesimus*, a Servant to *Philemon*, being fled from his Master, St. *Paul* winneth to *Christ*, and sends him back again.

Q. By what Intreaty?

79 A. That *Philemon* would re-

ceive him as if St. *Paul* himself were present, ver. 17.

Q. For what Reason?

80 A. Because he was now not only his Servant, but his Brother in the *Lord*, in that he professed the *Gospel*, and was willing to repay all Things whereby he had injur'd him.

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Popish Purgatory; but for Mercy in that Day, the same Day he had mentioned before at ver. 12. the great Day of Judgment; but Mercy in Purgatory, if it do them any Good, as *Papists* pretend, must be before that Day.

*Obs.* This *Philemon* is reported by Dr. *Hammond*, on the Title to this *Epistle*, to have been a considerable Person at *Coloss*. He had probably been converted by St. *Paul*, as may be conjectured from ver. 19. who makes this Request to *Philemon*, to receive, forgive, and to entertain once more his Servant *Onesimus*, who being now become a *Christian*, was expected to prove himself more faithful and diligent than before; for having run away from his Master, and in his Ramble travelled as far as *Rome*, where he embraced the Faith of *CHRIST* at the Preaching of St. *Paul*, then a *Prisoner* for the same in that Ciry; (which is the Meaning of the 10th Verse, *Whom I have begotten in my Bonds.*) St. *Paul* being well acquainted with *Philemon*, and *Onesimus*'s Crime of Elopement from his Master's Service, with a sure Confidence of the Servant's Resolution of Amendment and Recompence, his Master, by his future Diligence and Fidelity, writes this *Epistle*, and sends him therewith. And thus we may see what Opportunities the *Apostle* embraced to do Good to all Men; for how careful was St. *Paul* first to convert this Vagabond Servant, and then undertake to restore him to his Master's Favour. And from hence we may observe that it is the *Duty* of Masters to forgive, and to be reconciled to an injurious Servant, on his Submission and Reformation.

**The Epistle of St. PAUL the Apostle,  
to the HEBREWS.**

**The Tenth Examination.**

Q. **W**HY is this called, the Epistle to the Hebrews?

N<sup>o</sup>. 1 A. Because it was written to the Jews, so called from Heber, one of Abraham's Progenitors.

Q. Who wrote this Epistle?

2 A. St. Paul, it is probably received.

Q. On what Grounds?

3 A. All the Greek Copies gives it him; the Phrase in many Places is none but his; the Conclusion, his mentioning Timothy, and lastly, St. Peter writing to the Jews, tells us, 2 Pet. iii. 15. that St. Paul wrote to them, which must needs be this Epistle; so that at this Time Timothy acted as his Secretary.

Q. What is chiefly handled in it?

4 A. The Difference between the Priesthood of Christ, and the Levitical Priesthood.

Q. How do they differ?

5 A. In five Points; viz. the Office, the Temple, the Sacrifice, the Ceremonies, and the Effect.

Q. How do they differ in the Office?

6 A. The Priesthood of the Levites was external after the Order of Aaron; the Priesthood of Christ is spiritual, and after the Order of Melchisedeck.\*

Q. What is it to be a Priest after the Order of Melchisedeck?

7 A. To be a Priest, a Prophet, and a King, not for a Month, a Year, or an Age, but for ever, chap. vii. 3 and 23.

Q. Why are those three Titles attributed to Christ?

8 A. Because he sanctifies us from Sin, teacheth us by Wisdom, and governs us by his Power.

Q. How do they differ as touching the Temple?

9 A. The Temple of the Levites was built with Hands, and to endure but for a Time: The Temple of Christ is built by the Holy Ghost in Eternity, chap. 8.

Q. How do they differ in this Sacrifice?

10 A. The Levites did offer the Blood of Goats and Bulls; but Christ his own precious Blood.

Q. How in their Ceremonies?

11 A. The Ceremonies of the Levites were corporal, as the attiring of the Body, and other external Observations; but Christ's Ceremonies are spiritual, as the virtuous Disposition of the Soul.

Q. How in their Effects?

12 A. The Sacrifices of the Levites, though many Times offered, did



\* As Moses observes in the 14th Chapter of Genesis, that he was King, as well as Priest of Salem beyond Jordan, allegorically described by St. Paul, to be without Father, without Mother, without Descent, having neither Beginning of Days, nor End of Life; which may be reduced to this single Proposition, That he was the most illustrious of all his Family, and had neither Predecessor nor Successor in his Employment, as Christ the spiritual Melchisedeck also was.

did scarce sanctify the Body; the Sacrifice of Christ but once offered, sanctifies both Body and Soul in all that have Faith, *chap. ix. 14, 18.*

**Q.** What is Faith?

**13 A.** The Ground of Things which are hoped for, and the Evidence of Things, which are not seen, *chap. xi. 1.*

**Q.** How do the Temples of *Moses* and *Christ* agree?

**14 A.** The Temple of *Moses* had three Separations, as the Holiest of all, whereunto the High Priest only entered, and that but once a Year; the Tabernacle of the Congregation, where the *Levites* remained; and the open Court, where the People had Resort: So in the Temple of *Christ*, there is the Spirit, the Soul, and the Body.

**Q.** What Difference is between the Soul and the Spirit?

**15 A.** By *Spirit* is understood Regeneration through Faith in *Christ*; and by Soul is understood Man in his first Corruption, living according to the Rules of Reason, without the Knowledge of God's Word or Faith: And this is to be observed, that the Soul lives eternally.

**Q.** Being once grafted into Faith, what is it to fall away from it?

**16 A.** To sin against the *Holy Ghost*, which is unpardonable, *chap. vi. 4.* and *x. 26.*

**Q.** How may we fall from Faith?

**17 A.** If when we have once received the Knowledge of *Christ*, we afterwards deny him.

*Obs.* By the *Hebrews* are probably meant the *Jewish People*, who had embraced the Faith of *Christ*, and lived in or near their own Country *Judea*. The Author of this Epistle was St. *Paul*, though several Persons are named, and was written by *Timothy*, his Companion in *Italy*, as the most ancient Fathers declare. He doth not indeed begin with his Name, as in other Epistles, *Paul an Apostle of Jesus Christ*, as it is supposed for this Reason, because he was made an Apostle, not so much of the Circumcised, i. e. of the *Jews*, as of the *Gentiles*. See *Act. xxii. 21.* *Rom. xi. 13.* and

**Q.** What therefore are the *Hebrews* counselled to do?

**18 A.** To keep the Profession of their Hope without wavering, *ch. x. 23.*

**Q.** How must that be?

**19 A.** Through Patience, in esteem-ing light the Troubles of this Life, by setting before their Eyes the Joys of the Life to come.

**Q.** What have they to encourage them?

**20 A.** These Words of our *Apostle*, My Son, faint not when thou art rebuked: For whom the Lord loveth he chasteneth, and scourgeth every Son that he receiveth, *chap. xii. 5, 6.*

**Q.** Is there nothing else required but Patience?

**21 A.** Yes, the Sacrifice of a Christian; that is, to praise God always, and to distribute to the Poor, *chap. xiii. 15, 16.*

**Q.** How doth he encourage them to this Duty?

**22 A.** By assuring them, that God is not unrighteous, to forget their Work and Labour of Love, &c. *chap. vi. 10.* and *xiii. 15.*

**Q.** What Persons doth the Apostle name, who were eminent for Faith?

**23 A.** *Abel, Enoch, Noah, Abraham, Jacob, Joseph, Moses, Rahab, Gideon, Barak, Jephtha, Sampson, David, Samuel, and the Prophets*, *chap. xi.*

**Q.** How doth he conclude this Epistle?

**24 A.** With an hearty Prayer, that God, through *CHRIST*, would make them perfect in every good Work, to do his Will.

and xv. 30, 31. *Heb. xiii. 18* to the End. *Phil. ver. 2. 2 Thes. iii. 1.* on his Manner of Writing, &c. The Apostle labours to keep them steady in their Christian Profession, setting forth the Excellency of Christ's Priesthood, and this Change of the Priesthood, from *Aaron* to the Order of *Melchisedeck* (*i. e.* both King and Priest) argues a Change also of the Law, and the Sacrifice of *CHRIST* offered on the *Cross*, more effectual by far than all the Oblations and Sacrifices appointed by the *Law of Moses*; which were as Types, Figures, and Shadows, to signify Christ the Sin-offering, which Jesus made with his own Blood; from which I shall consider this one Thing, as it is a Matter of great Importance.

In the *Papist's* Sacrifice of the Mass, or Sacrament of the Lord's Supper, they pretend to offer up unto God the Father, the Body and Blood of his Son *Christ*, as being substantially present under the Appearance of Bread and Wine, according to the false Doctrine of *Transubstantiation*; and therefore affirm their said Oblation to the Mass, to be in itself, or in its own Virtue, a true, proper, and propitiatory Sacrifice for the Sins of the Living and the Dead; which is directly contrary to the Doctrine of St. Paul, who says, *chap. x. 10, 12, 14.* that *CHRIST* offered one Sacrifice for Sins upon the Cross, and that by one Offering he hath perfected for ever them that are sanctified. That by perfecting for ever, St. Paul means the making a Propitiation for, and expiating Sins, appears from the Testimony of the Prophet, which he produces to confirm this, *chap. x. 16, 17.* *Their Sins and Iniquities will I remember no more.* Now if Christ on the Cross hath made a perfect and compleat Atonement, Propitiation, and Satisfaction for Sins, by his own offering up himself once for all, as St. Paul voucheth he did, there is no Occasion for the Repetition of such Sacrifice, as there was of the Jewish Sacrifice, *ver. 11.* and therefore the *Popish Mass*, and their Sacrifices, which is so great a Part of their religious Worship, and on which they so much depend for their Well-being in this World and in the next, and with the Want of which they so much upbraid the Protestants, hath no Foundation in the *Holy Scriptures*, but is contrary to them; and consequently, is thus exploded by the ancient Father of the Church, *Chrysostom*, who, explaining the 26th Verse of the 9th Chapter, says, What then do we offer every Day? We offer indeed, but it is by making a Commemoration of his Death; and this Sacrifice is one, and not many, because it was once offered, not as that which was once carried into the *Holy of Holies*; that was a Figure of this: We offer not another, not a different Sacrifice, as the *Jewish* High Priest did of old; but still one and the same; or rather, we perform the Remembrance of a Sacrifice. And again, *Austin* declares his Opinion in these Words, "The *Flesh* and *Blood* of this Sacrifice, "before *CHRIST's* Coming, was promised by the Sacrifice for Remembrance in his Passion; it was really and truly given after his Ascension; "it is celebrated *per Sacramentum Memoriae*, *i. e.* by a Sacrament of "Commemoration."

## The General Epistle of St. JAMES.

**Q.** **W**HY is this called the general Epistle of St. James?

**25 A.** Because it is not written to any one Man or Country, but generally to all the Jews dispersed through many Countries.

**Q.** What doth it contain?

**26 A.** The Effects of our Justification, as St. Paul to the Romans declared the Cause.

**Q.** What is the Cause of Justification?

**27 A.** Faith; and the Effects are good Works, chap. ii. 24.

**Q.** How is Faith divided?

**28 A.** Into two Parts, a lively Faith, and a dead Faith.

**Q.** What is a lively Faith?

**29 A.** It is known by good Works.

**Q.** What is a dead Faith?

**30 A.** It bath no good Works, and so the Devil is said to have Faith, ver. 17.

**Q.** What are the good Works St. James exhorts us unto?

**31 A.** Patience, Prayer, Love; to beware of Ambition, Swearing, Contention; to bridle the Tongue, and rule the Affections; not to speak Evil one of another, and not to be Friends of this World, &c.

**Q.** From whence proceed good Works?

**32 A.** From God, chap. i. 17. and evil Works from our own Concupiscence, ver. 14.

**Q.** What saith St. James of Patience?

**33 A.** Blessed is the Man that endures Temptation, for when he is tried, he shall receive the Crown of Life, ver. 12.

**Q.** What saith he of Faith?

**34 A.** Let him that asketh, ask in Faith, and waver not, chap. i. 8.

**Q.** What saith he of Love?

**35 A.** He that loveth his Neighbour as himself, fulfilleth the Law, chap. ii. 8.

**Q.** What of Ambition?

**36 A.** God rejecteth the Proud, and gives Grace to the Humble, chap. ii. 8.

**Q.** What of Swearing?

**37 A.** Before all Things (my Brethren) swear not, neither by Heaven, Earth, or any other Oath; but let your Yea be Yea, and your Nay, Nay, lest ye fall into Condemnation, chap. v. 12.

**Q.** What of Contention?

**38 A.** Where Envying and Strife is, there is all Manner of evil Works, chap. iii. 16.

**Q.** What of the Tongue?

**39 A.** That it is a Fire, and a World of Wickedness, defiling the whole Body, if it be ungoverned, ver. 6.

**Q.** What of evil speaking?

**40 A.** If a Man speak Evil of his Brother, he speaks Evil of the Law, chap. iv. 11.

**Q.** Who are the Friends of the World?

**41 A.** Such as esteem Riches, Honour, and such like, more than the Word of God.

**Q.** What saith St. James of such Men?

**42 A.** He bids them weep and howl, for the Miseries that shall come upon them; their Riches are corrupt, and their Garments are Moth-eaten; their Gold and Silver is canker'd, and the Rust thereof shall be a Witness against them, ver. 1, 2, 3.

**Q.** What is the best Use of Riches?

**43 A.** To employ them in doing of Good, and in relieving the Poor, the Fatherless, and Widows; and that

that is called pure Religion, and undefiled before GOD, chap. i. 17.

Q. Every one therefore that heareth the Word of GOD is not religious?

44 A. No; but such only as are Doers thereof, ver. 22.

Q. Ought we therefore to labour the Conversion of our Brethren from their evil Ways?

45 A. Yes; it is the chiefest Part of Christian Charity?

Q. How may we do it?

46 A. By Brotherly Advice and Admonition.

Q. What shall we gain by it?

47 A. We shall save our Souls from Death, and hide a Multitude of Sins.

*Obs.* The Person to whom this Epistle is ascribed by the Ancients, as Dr. Cave observes, is St. James the Less, one of the twelve Apostles, and called the Brother of our Lord, Matt. xiii. 55. Gal. i. 19. either because he was, as many of the Ancients testify, the Son of Joseph by a former Wife (See Pearson on the Creed, Art. 3.) or because near related to the Virgin Mary, it being a Custom among the Jews to call their Relations Brethren (See Buxtorf and Huetius.) He is called James the Less, being a common Thing among the Jews to have more Names than one, to distinguish him from the other James whom Herod beheaded; and for further Particulars, see his Life in the Acts. After our Saviour's Ascension, Eusebius Hist. l. 2. c. 1. says, he was Bishop of Jerusalem. (See Cave ib.) This holy Man sent this Epistle to the twelve Tribes scattered abroad, i. e. to the Israelites chiefly, who were converted Christians, and dispersed into several Parts of the World, Copies thereof being handed up and down from Place to Place; and therefore it is called a General Epistle, and was written a little before his Martyrdom.

## The First Epistle General of St. PETER, The Eleventh Examination.

Q. WHAT is contained in the first Epistle of Peter?

Nº 1 A. Three Things, the Calling of Christians, their Dignity, and Fruits of their Calling.

Q. Who hath called them?

2 A. Christ through Obedience, and sprinkling of his Blood, ch. i. 2. to an Inheritance immortal and undefiled, that fadeth not away, but is reserved in Heaven for us, ver. 4.

Q. How must we apprehend it?

3 A. By Faith, ver. 5.

Q. What is the Dignity of Christians?

4 A. They are said to be a royal Priesthood, a holy Nation, a peculiar People, chap. ii. 9.

Q. What is the Fruit of their Calling?

5 A. To shew the Virtues of him that called them; being holy as he is holy; and since he hath called us out of Darkness unto Light, to walk as in the Day-time, by laying aside all Maliciousness, all Guile and Dissimu-

Dissimulation, all Envy and Evil-speaking.

Q. How shall we do these Things, the World every Hour provoking us to the contrary?

6 A. By setting before us the Example of C<sup>H</sup>RIST, which gave his Life for his Enemies; and when he was reviled, reviled not again; and when he suffered, threatened not, but committed it to him that judgeth righteously, *chap. ii. 21, 22.*

Q. What brings us to that Obedience?

7 A. The Love we owe to Christ, that hath begotten us anew to Righteousness, and the Fear not to be Partakers of his Mercies, because of the small Numbers of them that shall be saved.

Q. Who is the efficient Cause of our Salvation?

8 A. God the Father.

Q. What is the material Cause?

9 A. The Obedience of Christ to the Death of the Cross.

Q. What is the formal Cause?

10 A. Our effectual Calling.

Q. What is the final Cause?

11 A. Our Sanctification.

Q. Wherein consisteth our Sanctification?

12 A. In two Things; a dying to Sin, and living to God, *ch. iv. 2.*

Q. When do we live to God?

13 A. When we mortify the Lusts of the Flesh.

Q. Wherein consisteth this Mortification?

14 A. In particular Duties. Namely, the Duties of Rulers, Subjects, Husbands, Wives, Masters, Servants, and Pastors of the Church, &c.

*Obs.* This Epistle, with that which follows, being written to the Christians, dispersed through the Countries of the *Lesser Asia*, *chap. i. 1, 2.* by the Apostle St. Peter is also called General.

The Apostle directs them to an holy Conversation, and to discharge the several Duties which Christianity requires, especially that Relative Duty from Subjects to Governors, &c. *chap. ii. 13.* A Rebellion against the Ro-

man

Q. What doth he counsel as touching every Man's private Life?

15 A. To be sober in Watching and Prayer.

Q. What is Prayer?

16 A. A Calling upon the Name of God, not only in Time of Necessity, but at all Times.

Q. What are the Properties of it?

17 A. It must be from the Heart, with true Faith in the Name of Christ, and in few Words.

Q. What is the Effect of Prayer?

18 A. It overcometh God, who overcometh all Things.

Q. What doth St. Peter counsel us to do as touching others?

19 A. One to suffer with another, to love our Brethren, to be pitiful, not to render Evil for Evil, but, on the contrary, to bless, *chap. iii. 8, 9.*

Q. Why must we love?

20 A. Because God hath loved us.

Q. Why must we suffer?

21 A. Because therein we are blessed, *chap. iv. 14.*

Q. How must we suffer?

22 A. Not as Murderers, Thieves, or Evil-doers, but as Lovers of Faith, *ver. 15.*

Q. Why are we bound to these virtuous Actions?

23 A. Because thereby God is glorified, *chap. ii. 12.*

Q. How doth he persuade them?

24 A. By the Example of our Saviour, that suffered, the Just for the Unjust, *chap. iii. 18.*

Q. How doth the Epistle end?

25 A. With an holy Prayer for their being strengthened in Faith, and some particular Salutations.

man Emperor and his Officers breaking out at that Time among the Jews; and he urges this Exhortation and Direction with this particular Motive, That the End of all Things is at Hand, *chap. iv. 7. i. e.* the Jewish State was then near an End; for their Destruction was approaching, according to our Saviour's own Phrase, *Matt. xxiv. 14.* The End of the Jewish Nation was not yet, or in his Time, but it was near at hand, when St. Peter wrote this Epistle.

## The Second Epistle General of St. PETER.

Q. **W**HAT doth St. Peter exhort Men unto in this second Epistle?

26 A. That having once received the Knowledge of the *Gospel*, we should confirm and establish it in us by good Works, and cleave even unto the End; because as St. Paul saith, so run that ye may obtain: So that St. Peter, by making sure your Election, *i. e.* not being idle or unfruitful in your Calling, an Entrance is made unto you into the Kingdom of our LORD JESUS CHRIST.

Q. What is the Gate into that Entrance?

27 A. Death; that is the laying down of the Tabernacle of the Flesh, *chap. i. 14.*

Q. Why doth he call this Flesh of ours a *Tabernacle*?

28 A. Because we dwell therein, as *strangers*, not for ever, but for a certain Time.

Q. How doth St. Peter confirm the Doctrine of Faith?

29 A. By shewing it is no deceivable Fable, but the *Truth* itself, descending from Heaven, *v. 17, 18.*

Q. Who are the Impugners of this Truth?

30 A. Hypocrites and Atheists.

Q. What are Hypocrites like to?

31 A. To Wells without Water; such as pretend to an outward Holiness,

but inwardly are corrupt and venomous, *chap. ii. 17.*

Q. When shall these Men appear?

32 A. In the latter Time, *ch. iii. 3.*

Q. How will they be disproved?

33 A. The Heavens shall melt, and the Earth be consumed with Fire, and the Lord appearing in Glory, shall give them the Wages of Unrighteousness, *ver. 10, 13.*

Q. Is there no Hope of escaping?

34 A. No; for he that spared not the *Angels*, when they sinned, will not spare them, *chap. ii. 4.*

Q. What is the Condition of counterfeit Repentance?

35 A. To be worse at the End than at the Beginning.

Q. Is it good for them to have known GOD, and the Means of Salvation?

36 A. It is not: It had been better for them, not to have known the Way of Righteousness, than to turn from it, *ver. 21.*

Q. By what doth he fitly express them?

37 A. By the Dog returning to eat what he vomited, and the Sow wash'd rewallowing in the Mire.

Q. Doth St. Peter mention St. Paul's Epistles?

38 A. He doth; adding that there are in them Things hard to be understood.

Q. Doth

Q. Doth he for that deny the reading of them?

39 A. No; but blames the *Unlearned* and *Unstable*, that wrest them to their own Destruction, *chap. iii. 16.* and therefore exhorts them

to beware lest they fall from their Stedfastness in the Knowledge of our **LORD** and **SAVIOUR JESUS CHRIST**, to whom be Glory now and for ever. *Amen.*

*Obs.* This Epistle was written a little before St. Peter's Martyrdom, *chap. i. 14.* The Design whereof is much as in the former, *viz.* to exhort the Christians to continue in the *Faith*, not turning from the holy Commandment. He assures them that he himself was a Witness to Christ's Transfiguration on the Mount, and that he heard the Voice declaring him to be the Son of God.

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## The First Epistle General of St. JOHN.

Q. **W**HAT is here set down?

40 A. Two Sorts of Love; *viz.* Love of the World, and Love called Charity.

Q. In what consists the Love of this World?

41 A. In three Things, *viz.* Concupiscence of the *Flesh*, Lust of the *Eyes*, and Pride of *Life*, *ch. ii. 16.*

Q. What is Concupiscence of the *Flesh*?

42 A. An Inclination of the *Heart* to enjoy the Pleasures of the Body; as Wantonness, Chambering, Sloth, Drunkenness, and such like,

Q. What is the Pride of *Life*?

43 A. In all Things, as in Meat, Drink, Apparel, House-room, &c. to bear an arrogant, contemptuous Mind, striving to excel others, &c.

Q. What doth the Apostle say to such Livers?

44 A. That God is not in them, nor they in him, *ver. 15.*

Q. What is Charity?

45 A. A Motion of the Heart, whereby we love God, and in him our Neighbour.

Q. What is it to love God?

46 A. To keep his Commandments, *chap. v. 2.*

Q. What is it to love our Neighbour?

47 A. To esteem him as ourself; and this is the New Commandment which Christ has given us in the Gospel. Love one another, as I have loved you. By this shall all Men know that ye are my Disciples. *John xiii. 34, 35.*

Q. How many kinds of Love are there?

48 A. Two, true and feigned.

Q. What call you true Love?

49 A. Not only to help our Brother with all we have, but, if Need require, to offer our Life for him, *chap. iii. 16.*

Q. What call you feigned?

50 A. To love in Word and not in Deed, *ver. 18.*

Q. What saith St. John concerning true Lovers?

51 A. That they dwell in God, and God in them, *chap. iv. 15.*

Q. What is it to dwell in God?

52 A. To be Partakers of his Grace, to the Mortification of the *Flesh*, and lively Demonstration of our Faith, by shewing our good Works.

Q. How

Q. How shall we know that God dwelleth in us?

53 A. If we see our Brother want this World's Good, and do not shut up our Compassion from him, but willingly relieve him, *chap. iii. 17.* And this is the New Commandment which Christ hath given us in the *Gospel:* Love one another, as I

have loved you. By this shall all Men know that ye are my Disciples. *John xiii. 34, 35.*

Q. But what is said of him that hateth his Brother?

54 A. That he walketh in Darkness, *chap. ii. 9.* Is the Child of the Devil\*, *chap. iii. 10.* Abideth in Death, *ver. 11.* Is a Man-slayer,

R

and

\* By the Devil's Works, *chap. iii. ver. 8.* is meant all Sin and Vice; and for this Purpose the Son of God was manifest, that he might destroy the Works of the Devil. Although here some particular Works may be understood, wherein the Power, Subtlety or Malice, of that evil Spirit, are more signally exerted, according to the Frailty of Man's Nature; and therefore are emphatically here called the Works of the Devil.

Christ manifesting himself to the World, yea, some Time before he actually appeared, the Oracles of the Heathens were generally suppressed and quashed. [See Plutarch's two Treatises on this Subject, Tully's second Book of Divination, &c.] It is a known, but remarkable Passage in Plutarch, that the Demons complained aloud, that their great God Pan was dead. That was the lamentable Voice which was heard in the Grecian Sea, in Tiberius's Reign, when our Saviour was crucified. Then Christ, through Death, destroyed him who had the Power of Death, the Devil; then the Prince of this World was judged; and our Saviour having spoiled Principalities and Powers on the Cross, triumphed over them in it.

In a short Time, as other Writers inform us, this diabolical Trade was clearly put down in the most considerable Countries in the World. These, and the like Works, the diabolical Obsessions of Mens Bodies, our Saviour also did defeat and destroy. He rejected the evil Spirits out of these poor Wretches, who were thus possessed by them; in whose Time great Numbers of Persons laboured under this grievous Calamity, as we may read in the Books of the Evangelists. The merciful Jesus came to rescue and redeem Mankind, to knock off their Fetters, and to set them at Liberty; who before were shut and locked up in the Prison-house, under the Power of Satan and Dominion of Sin. He came to effect a Thing of great Moment, even that universal Concern, the Saving of Souls; that which is more noble and glorious than all worldly Empire and Sovereignty. He came to free his People from the Tyranny of Satan, to vanquish the Prince of Darkness, who had enslaved all Mankind. For the Devil had corrupted Man, had been the great Instrument at first of depriving his very Nature; and ever since he hath made it his Work to debauch Mens Minds and Manners, and by all Ways imaginable, to render them like unto himself. Hereupon the Son of God was sent, that he might dissolve, defeat, and undo these Works of the Devil. This is the short and plain Account of the great End of CHRIST's being manifested in the World, of his Incarnation, Doctrine, Life, Suffering, Death, and all his Undertakings whatsoever: It was no othe-

and barred from eternal Life, v. 15.

**Q.** How doth this Epistle conclude?

**55 A.** Having assured us of the in-dwelling holy Spirit, in Opposition to the false Spirit of Error reigning throughout the World, the *Apostle*

tells us, that it is his Spirit that beareth Witness, because the Spirit is Truth, *chap. v. 7, 8, 9, &c.* And it is in this *Chapter* that we have a full Testimony of the glorious *Trinity*.

other than this, to undo, to annul all that the *Devil* had done in the World: *CHRIST's Task* was to pull down what *Satan* had built up, to untie, to untwist all his Knots and Intrigues, to baffle all his Plots and Contrivances, to unravel the Inchantments of the evil Spirit, to break the Snares of *Satan*, and to destroy the Destroyer.

**Obj.** This St. John was one of the twelve *Apostles*, and the Author of the *Gospel of St. John*. This Epistle was designed to instruct, comfort, and encourage the Primitive Christians; who, in that Age, were in Danger of being seduced by some Deceivers, the Spawn of *Simon Magus*, that pretended a bare Faith would save without Holiness, denying the *Trinity*, and allowing themselves in many enormous Sins. (See *Ireneus*, lib. i. c. 1. and 20. *cum notis Grabii.*) Therefore the *Apostle* gives an illustrious Proof of the *Doctrine of the Holy Trinity*, *chap. v. 7.* and cautions the Church against them; for every one who hopes in *CHRIST purifieth himself*, and *whoever is born of God*, or formed into a new Creature, and endowed with his Spirit, *doth not commit Sin*, i. e. doth not go on in an habitual Way of Sin; for his Seed, the holy Spirit, *remaineth in him*, and in a Manner *he cannot commit Sin because he is born of God*, 1 *John iii. 9.* being become a new Creature, and thereby having, as it were, a new *Nature*, his Mind, Temper and Inclinations being quite changed for the better; so that now to commit *wilful Sin* is loathsome, and contrary to the Genius and Temper of his *Soul*, to his Inclination and Disposition, bent in his very Nature to please *God*. But *he that committeth Sin*, or that liveth and walloweth in the Practice and Stench of any wilful habitual Sins, and seeks not for Pardon by holy Resolutions and Repentance, through the Merits of *CHRIST*, *is of the Devil*, ver. 8. so that all true *Christians* must abandon and avoid all evil Courses, and shew their Love to *Christ*, by keeping his Commandments, especially by maintaining true cordial Love one towards another, *chap. iv. 7, 8, 9.*

### The Second Epistle of St. JOHN.

**Q. W**HAT doth this Epistle contain?

**56 A.** It being written to a certain honourable and zealous Lady, the

*Apostle* exhorts her and her Children to continue steadfast in the Faith, for fear of losing the good Work; and the Reward to them, to all that are found

found Believers; and gives a *Cau-*  
*tion* to avoid all *Deceivers*.

Q. What doth he commend in  
this *Lady*?

57 A. The virtuous bringing up  
of her *Children*.

Q. Who are the *Deceivers*?

58 A. Such as would not confess

that *CHRIST* was come in the  
Flesh.

Q. How must they entertain them?

59 A. They must not receive  
them into their *Houses*, nor bid  
them *God speed*; because, in so  
doing, they would be *Partakers* of  
their evil *Deeds*.

*Obs.* The *Apostle*, in this Epistle, files himself the Elder, partly, be-  
cause he was then above 90 Years of Age, as *Beza* on the Place observes;  
and also because he presided over all the Churches of the *Lesser Asia*. The  
*Persons* to whom it was written, was a *Lady* of *Quality* and her *Children*,  
and whose *Sister*, with her *Children*, were known to the *Apostle*, and an-  
nexed to the Conclusion of this Epistle.

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### The Third Epistle of St. JOHN.

Q. **W**HAT are the Contents  
of this third Epistle?  
60 A. It is directed to *Gaius*, an  
holy and hospitable Man; for

which *Virtues* he is commended;  
*Diotrephes* blamed for his Ambition  
in the Church; and *Demetrius* ap-  
plauded for his Kindness.

*Obs.* St. *John* wrote this Epistle to encourage *Gaius* in the true Faith,  
and to continue his Hospitality and Charity, for he was a kind Friend and  
courteous Entertainer of the distressed Brethren, who were Strangers,  
especially those who went forth to publish the *Gospel* among the *Gentiles*,  
and would take nothing of them, ver. 7.

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### The General Epistle of St. J U D E.

Q. **T**O whom is this Epistle  
written?

61 A. To all Christian Churches.

Q. What doth he exhort them  
unto?

62 A. To contend for the Main-  
tenance of their Faith against Sec-  
taries.

Q. What is the Condition of  
Sectaries?

63 A. To murmur, complain,  
and walk after their own Lusts.

Q. Whom do they murmur a-  
gainst?

65 A. Governors.

Q. How doth he reprove them?

64 A. By the Example of *Mi-  
chael*, the Arch-angel, who, when  
he strove with the *Devil* about  
the Body of *Moses*, blamed him not

with cursed Speaking, but only said, the *Lord* rebuke thee.

Q. What doth he mean by this Example?

66 A. If it be not lawful to rail upon the *Devil*, much less upon *Magistrates*, be they ever so wicked.

Q. What is it to walk after their

own Lusts?

67 A. To be directed by carnal Judgment, and not by the Spirit of Regeneration.

Q. How doth the Apostle conclude?

68 A. With Thanksgiving to God for his Grace to all Believers.

*Obs.* This *Jude*, or *Judas*, was one of the twelve Apostles, called *Lebbeus* and *Thaddeus*, *Matt.* &c. 3. which St. *Jerom* says, denotes a Person zealous in praising God. He was a Man of Wit and Understanding, and Brother to *James* the Less. (*See the Life of Jude, and Notes of the Epistle of St. James.*)

This *Epistle* is placed last of those seven which are called Catholick, general, or univerſal *Epistles*. It hath no particular Inscription, as the other fix, but is supposed to be chiefly designed for the Christian *Jews* in their several Dispersions, as St. *Peter's* *Epistles* are. He fays, that at first he designed to write of the common Salvation, and to confirm them in it; but finding the Doctrine of Christ attacked on every Side, he thought it more necessary to appear in Defence of the Faith once delivered to the Saints, and to oppose the false Teachers that endeavour to corrupt it; by which Means the *Nicolaian*s and *Gnosticks*, who were Followers of *Simon Magus*, and other Hereticks, thought Faith without Works was ſufficient for Salvation. He briefly describes their wretched Doctrine and Practices, and declares the terrible Judgment, which would overtake them, who were before of old ordained to this Condemnation, ver. 4. [See p. 77; on *Predestination.*] i. e. not made and ordained by God on purpose to be punished; but, as the original Word *trogegrammenoi* imports, of whom it was before written, or prophesied, that this ſhould be their Condemnation, without Repentance, as *Enoch* prophesied of them, ver. 14.

Note, That the History of *Michael*, and the Prophecy of *Enoch*, being owned by the *Jews*, though not in Scripture, the Apostle argues with them from their own Conceptions. And though ſome of the Ancients have doubted whether this *Epistle* was canonical Scripture, because the Apocryphal Book of *Enoch* is cited therein: yet *Eusebius* tells us, that in his Time most Churches read it publickly: And it is evident, before the End of the fourth Age, it was acknowledged in the Council of *Laodicea* and *Carthage*, and by the most eminent Fathers, *Athanasius*, *Cyril of Jerusalem*, and others, to be canonical. And St. *Origen* ſays, it contains, in a few Lines, many Words full of divine Power and Grace.





Tartarus Ipse

Bis patet in præceps tantum, tenditque sub umbra  
Quantas ad æthereum cœli suspectus olympum.

Ariod, l. 6.

The gaping Gulf low to the center lies,  
And twice as deep as Earth is distant from the Skies.

Dryden.

I am Alpha and Omega, the Beginning and the  
Ending saith the Lord, which is, and which was, and  
which is to come, the Almighty. I am he that liveth, and  
was dead; and behold, I am alive for Evermore; and have  
the Keys of Hell and Death. Behold! he cometh with  
Clouds, and every Eye shall see him, and they also which  
pierced him, and all Kindreds of the Earth shall wail  
because of him: Even so, Amen.

Rev. 1.8.18.7.

## The REVELATION.

### The Twelfth Examination.

Q. **W**HY is this Book called the *Revelation* of St. John the Divine?

N<sup>o</sup>. 1 A. Because it reveals what God had shewn by an *Angel* unto St. John, concerning Things which should come to pass.\*

Q. What do you understand by *Revelation*?

2 A. The Word importeth a laying open, or an uncovering of Things that were before hid and shut up in secret, which no living Creature can know, but so far as God shall please to disclose.

Q. What is the Authority of this *Revelation*?

3 A. High and mighty, as proceeding

\* This Prophecy is called the *Revelation*, with respect to the *Scripture of Truth*, which *Daniel* was commanded to shut up and seal till the Time of the End, *Dan.* x. 21. and xii. 4, 9. *Daniel* sealed it until the Time of the End; and until that Time comes the *Lamb* is opening the Seals; and afterwards the two Witnesses prophesy out of it a long Time in Sackcloth, before they ascend up to *Heaven* in a *Cloud*. All which is as much as to say, that these Prophecies of *Daniel* and *John* should not be understood till the Time of the End: But then some should prophesy out of them in an afflicted and mournful State for a long Time, and that but darkly, so as to convert but few: But in the very End, the Prophecy should be so far interpreted as to convince many. *Then, saith Daniel, many shall run to and fro, and Knowledge shall be increased.* For the *Gospel* must be preached in all Nations before the great Tribulation and End of the World. For the Palm-bearing Multitude, who come out of this great Tribulation, cannot be innumerable out of all Nations, unless they be made so by the preaching of the *Gospel* before it comes. There must be a Stone cut out of a Mountain without Hands, before it can fall upon the Toes of the Image, and become a great Mountain, and fall to the Earth. An *Angel* must fly through the Midst of Heaven, with the everlasting *Gospel*, to preach to all Nations, before *Babylon* falls and the Son of Man reaps his Harvest. The two Prophets must ascend up to *Heaven* in a *Cloud* before the Kingdoms of this *World* become the Kingdom of *CHRIST*. It is therefore a Part of this Prophecy, that it should not be understood before the last Age of the World: And therefore it makes for the *Credit* of the Prophecy, that it is not fully understood: But if the last Age, the Age of opening of these Things, be now approaching, as by the great Successes of late Interpreters, it seems to be, we have more Encouragement than ever to look into these Things. If the general Preaching of the *Gospel* be approaching, it is to us and our Posterity that these Words mainly belong, *In the Time of the End the Wise shall understand, but none of the Wicked shall understand. Blessed is he that readeth, and they that hear the Words of this Prophecy, and keep those Things which are written therein.* Compare *Dan.* xii. 4,—10. with *Rev.* i. 3.

ceeding from the Mouth of God, by the *Mediation* of JESUS CHRIST, to the *Apostle St. John*, and so consequently from him to the Church of GOD, through all Ages.

*Q.* Where was St. John when he received it?

*4 A.* In an Island called *Patmos*, environed with the *Egean Sea*; which Sea divides *Europe* and *Asia*; and he had it on the Lord's Day.

*Q.* What did he there?

*5 A.* He was banished thither by the Tyrant *Domitian*, about the Year of our LORD 96; which Tyrant sought to suppress the Light of the *Gospel*; but the Lord in his Mercy did the more advance it, as appears by adding a further Discovery of his Will, by this *Book of Revelation*.

*Q.* What is the Fruit of this Revelation?

*6 A.* Exceeding great; as we may gather by these Words, Blessed be they that read, hear, and keep in Memory those Things, which are written in this Prophecy, chap. i. 3.

*Q.* To whom was John commanded to send it?

*7 A.* To the seven Churches of *Asia*, namely, of *Ephesus*, *Smyrna*, *Pergamos*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*, eminent Cities in the Lesser *Asia*, where, after the Destruction of *Jerusalem*, St.

John did prosecute his Calling in the Ministry.

*Q.* What Method doth he use in the Manner of his Writing?

*8 A.* First, a friendly Salutation, and then a brief Narration; wishing unto them Grace and Peace.

*Q.* What understand you by Grace?

*9 A.* The free Love and Affection which God beareth towards us for his own Sake; although indeed we deserve it not, but are in ourselves the Children of Perdition.

*Q.* What by Peace?

*10 A.* All kind of Benefits, both spiritual and temporal, which flow unto us from the Fountain of Grace, which God the Father hath opened to the World by the Means of his Son.

*Q.* In whose Name salutes he them?

*11 A.* In the Name of the Father, the Seven Spirits, i. e. the Holy Ghost,\* and of Jesus Christ, v. 4, 5.

*Q.* The Holy Ghost being but one Person, why doth he describe him by the Number of Seven?

*12 A.* Although the Holy Ghost be but one in divine Essence, yet, according to his seven-fold Operations, which it had in the Churches of *Asia*, it is called by the Name of the Seven Spirits; not that it is in Person

\* He was given to the *Apostles* under the Symbol of twelve fiery Tongues, by him they wrought Miracles, and prophesied; he sanctifies the Saints, and seals their Bodies to the Day of their Adoption and Resurrection; he disposes of their Souls into their several Repositories, and he gives the Reward in the *Millennium*, chap. ii. and iii. The *Lamb* is described with seven Horns, and seven Eyes, which are the seven Spirits of God, sent forth into all the Earth. Here the seven Spirits are sent by the Lamb to his seven Churches, and his seven Horns are seven Kingdoms to be raised among several Nations that invaded the Roman Empire upon the sounding of the seven Trumpets, or the seven Churches in *Asia*, to whom St. John wrote.

Person diverse, but in Power and Virtue, according to the Diversity of those Subjects in which it worketh.

Q. But why is that placed in the second Place, whereas the usual Order teacheth us to say, *The Father, Son and Holy Ghost, and not the Father, Holy Ghost, and so put the Son last?*

13 A. John used this Order; not that there is any Degree of Dignity in one Person more than another; for the Father is not greater than the Son, nor the Son greater than the *Holy Ghost*; they are all of the same Power, *Majesty* and *Glory*, nor is one before another: But the Reason that moved St. John to set our Saviour in the third Place, was, because, immediately the Narration, which is the second Point of the Writing, chiefly concerneth Christ, in describing him.

Q. How doth St. John describe Christ?

14 A. Two Manner of Ways: First, as touching the Excellency of his *Glory*, as he appeared unto him in a Vision, ver. 12 to 17.

Q. What was the first Vision?

15 A. The seven Golden Candlesticks, in the Midst whereof walked one like the Son of Man, who had in his Right-Hand seven Stars.

Q. What were these Golden Candlesticks and Stars?

16 A. The seven Golden Candlesticks represent the seven Churches, and the seven Stars the Angels of those Churches, i. e. the Bishops.

Q. What was Christ's Office?

17 A. It was threefold; he had the Office of a Prophet, of a Priest, and of a King.\*

Q. How did he shew himself a Prophet?

18 A.

\* The Revelation seem to be alluded to in the Epistles of St. Peter and that to the *Hebrews*; and therefore to be written before them. Such Allusions in the Epistle to the *Hebrews*, I take to be the Discourses concerning the High Priest in the Heavenly Tabernacle, who is both *Priest* and *King*, as was *Melchisedeck*; and those concerning the Word of God, with a two-edged Sword, the *Sabbatismos*, or millennial Rest, the Earth, whose End is to be burned, suppose by the Lake of Fire; the Judgment and fiery Indignation which shall devour the Adversaries, the heavenly City which hath Foundations, whose Builder and Maker is God; the Cloud of *Witnesses*; Mount *Sion*; heavenly *Jerusalem*; a general Assembly; Spirits of just Men made perfect, viz. by the Resurrection, and the shaking of Heaven and Earth, and removing them, that the new Heaven, new Earth, and new Kingdom, which cannot be shaken, may remain. In the first of Peter occur these: See Pet. i. 4, 5, 7, 13. ii. 5. iv. 13. v. 1. The Revelation of JESUS CHRIST, twice or thrice repeated. See Rev. i. 6. v. 10. xiii. 8. chap. xx. 4, 6, 12. and chap. xxi.

These are indeed obscure Allusions; but the second Epistle, from the 19th Verse of the first Chapter to the End, seems to be a continued Commentary upon the Revelation. There, in writing to the Churches in Asia, to whom St. John was commanded to send his Prophecy, he tells them, they have a more sure Word of Prophecy to be observed by them, as a Light that shineth in a dark Place, until the Day dawn, and the Day-star arise in their Hearts, i. e. until they begin to understand it, *For no Prophecy faileth*.

18 A. In bearing Witness of the Truth, and revealing the Councils of God unto Men.

Q. How a King?

19 A. First, by his Victory over Death; Death is swallowed up in Victory, 1 Cor. xv. and secondly, because he hath Dominion over all Principalities and Powers both in Heaven and upon the Earth, Eph. i. 21.

Q. How a Priest?

20 A. In that he washed us from our Sins in his Blood, by offering his Body a Sacrifice for us upon the Cross.

Q. Did CHRIST bear these three Offices only for himself?

21 A. No; for the Benefit of the Faithful, that as he was, so they might be, both Prophets, Kings, and

Priests: Prophets, in that he faith, I will pour my Spirit upon all Flesh, and your Sons and Daughters shall prophecy: Kings, in that we shall reign with him eternally: And Priests, for that true Christians do offer the spiritual Sacrifice of Prayer and Praise, and Alms-Deeds, Heb. xi. 15.

Q. Are then all Christian Priests alike?

22 A. They are, as touching the Sacrifice aboveaid, but more properly the Bishops, who offer up the People as an acceptable Sacrifice to Christ.

Q. How doth he describe Christ according as he saw him in a Vision?

23 A. By certain Properties fit for the Capacity of Men; as that he

was

faith he, of the Scripture, *is of any private Interpretation: The Prophecy came not in old Time by the Will of Man; but holy Men of God, as they were moved by the Holy Ghost.* Daniel himself professes that he understood not his own Prophecies, Dan. viii. 15, 16, 27. and xii. 8, 9. and therefore the Churches were not to expect the Interpretation from their Prophet St. John, but to study the Prophecies themselves. This is the Substance of what St. Peter says in the first Chapter.

In the second he proceeds to describe out of this sure Word of Prophecy, how there should arise in the Church False Prophets, or False Teachers, expressed collectively in the Revelation by the Name of the *False Prophets, who should bring in damnable Heresies, even denying the Lord who bought them;* which is the Character of Antichrist. And many, faith he, *shall follow their Lust: They that dwell on the Earth, &c.* Thus does the Author of this Epistle spend all the second Chapter in describing the Qualities of the Apocalyptic Beast and false Prophet. Compare Rev. ii. 14. ix. 21. xiii. 1, 5, 6, 7, 12. xvii. 2. xviii. 3, 7, 9, 12, 13. xix. 20. xxi. 3, 4. And then in Epist. iii, he goes on to describe their Destruction more fully, and the future Kingdom. He faith, that because the Coming of Christ should be long deferred, they should scoff, saying, *Where is the Promise of his Coming?* Then he describes the sudden Coming of the Day of the Lord upon them, as a Thief in the Night, which is the Apocalyptic Phrase; and the Millennium, or thousand Years, which are with God but as a Day; the passing away of the old Heavens and Earth by a Conflagration in the Lake of Fire, and our looking for a new Heaven and a new Earth, wherein dwelleth Righteousness,

was in a long Robe, girt with a Girdle of Gold, his Head as white as Snow, his Eyes as a Flame of Fire, his Feet like unto fine Brafs, burning in a Furnace, his Voice to the Sound of many Waters: In his Right-Hand he had seven Stars, out of his Mouth went a sharp two-edged Sword, and his Face shone as the Sun shineth in its Strength.

Q. What gather we by this Description?

24 A. By his long Robe girt unto him, we gather the Readines of CHRIST in his Kingly and Princely Office, to execute the Work of Salvation: By his white Head, his Fulnes of Knowledge and Wisdom: By his fiery Eyes, his deep Infight into the darkest Corners of the Earth, and deepest Secrets of Mens Hearts: By his Feet of shining Brafs, the Purity and Righteousnes of his Ways, and the Power which he hath to tread down his Enemies: By his Voice, compared to the Sound of many Waters, we understand the Sound of the Gospel: By the Stars in his Right Hand, his faithful Ministers, by whom he worketh, which (as Stars) should give Light unto Men by their Doctrine and Conversation: By the two-edged Sword, is understood the powerful Word of GOD, entering and cleansing the Hearts of his Children: And by his Face thinning as the Sun at the highest, the unspeakable Brightnes of his Grace, whereby the Church is comforted, and lightened in all Truth and Sincerity.

Q. Why doth he liken the Church to Golden Candlesticks?

25 A. Because as the Candlestick doth not give the Light, but as the Light is put upon it; so the Church receiveth all her Light, put upon her from CHRIST; for the Doctrine of the Church, which is the Light of the Church, is from GOD, and not of Men.

Q. Unto how many Points may we draw the Doctrine of this Book?

26 A. Unto four; viz. Precepts, Prophecies, Promises, and Threatnings.

Q. Wherein are the Precepts seen?

27 A. In the Instructions given to the Seven Churches, St. John being absent in Patmos, is commanded by Christ to write to the Bishops or Angels, to amend their Lives and Errors.

Q. Upon how many general Points do these Instructions consist?

28 A. Upon three; a Commendation, a Reprehension, and an Exhortation.

Q. What doth Christ command in them?

29 A. Their Virtues; as Patience, Labour, Zeal in the Church of Ephesus, which St. John first taketh Notice of, chap. ii. Then the Works of Faith, Repentance, and Charity, together with Constancy in Affliction, and true Humility, in the Church of Smyrna, chap. ii. 9. Fortitude and valiant Perseverance, in the Church of Pergamus, that notwithstanding the Martyrdom of Antipas, a Man there put to Death for Religion, yet they were not terrified, but held fast the Faith of JESUS CHRIST, and never forsook it, ver. 13. Love and Service toward their Brethren, Faith and Assurance in the Promises of God, and increasing in Piety; so that the End was better than the Beginning, in the Church of Thyatira, ver. 20. A little Increase of Faith, keeping of the Word of GOD, and a free Confession of his Name, in the Church of Philadelphia, chap. iii.

Q. What doth Christ reprehend in them?

30 A. Their Vices, as the Want of Love in the Church of Ephesus, chap. ii. 4. Hypocrisy in the Church of Smyrna, of such as said they were Jews, but indeed were of the Synagogue

gogue of Satan, i. e. they did profess themselves Christians in Word, but were not in *Deed*, chap. i. 9. The bearing with false Doctrine in the Church of *Pergamus*; for they suffered the *Nicolaitains* among them, that (as *Balaam* taught the People of God to stumble in two Things) caused them to commit Fornication, both in Body and Soul: In *Body*, by abandoning their Wives to common Use: In *Soul*, by sacrificing to Idols for Superstition's Sake, ver. 14. The like Vice is reprehended in the Church of *Thyatira*, that suffered *Jezebel*, a wicked Woman, to spread abroad a false and abominable Doctrine, tending to Fornication and Idolatry, amongst them, chap. ii. 20. At *Sardis*, their Works were fair in outward Shew, but inwardly nothing but Filth and Rottenness, chap. iii. 1. At *Laodicea*, they were Time Servers, who halted between two Opinions, and were neither hot nor cold, ver. 15.

Q. What doth Christ exhort them unto?

31 A. Repentance and Amendment of Life. To their Repentance is annexed a gracious Promise to be written in the Book of Life; and to their wilful Perseverance in their Sins, a heavy Threatning, that He will come suddenly upon them, as a Thief, and they shall not know the Hour, chap. v. 3.

Q. Having learned the State of Things, as they stood for the present, when the Revelation was given, what next succeedeth?

32 A. The Prophecy of Things to come, which is either general, as touching such Things as should happen to the whole World, or particular, but yet of more Moment than

the former, as touching such Things as should happen to the Church.

Q. What is the End of the Prophecy of the Church?

33 A. That the *Faithful*, admonished beforehand of the Assaults and bloody Attempts which the Devil and the World should make upon the Church, might be confirmed in Faith and Patience, to stand resolute in despite of both till the Coming of Christ Jesus.

Q. What is the End of the Prophecy of the World?

34 A. To shew the Judgments that God would execute upon the Enemies of his Church, and the sealing of the *Elect*, before the Execution of those Judgments, that they might be kept from Evil, as appeareth by the vii. viii. and ix. Chapters.

Q. If the *Elect* were kept from Evil, to what End was this Revelation given to forewarn them, that they should suffer Trouble and Persecution?

35 A. To be kept from Evil is understood, that notwithstanding all the Violence and Persecution offered them, yet they were not overcome or driven from Faith, or the *Hope* they have of eternal Happiness, but therein did they joy and triumph, howsoever the World thought them plunged in Despair and Sorrow.

Q. What is the second Vision St. John had?

36 A. The Vision wherein was revealed unto him the *Majesty* of God the Father, to give the greater Authority unto this Book; wherein his Excellency is likewise set forth unto us, as well as the Son's, in a Description fit for our Capacity.\*

Q. How

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\* I hope it may not be thought Presumption in me hereafter to give my private Opinion of Things as they have occurred to my Thoughts, together

Q. How is the Glory of the Father described?

37 A. In these six Things, *viz.* in the Figures of his Office, of his Nature, of the Instruments which he employeth to that Purpose, and of the Events that follow.

Q. What is his Office?

38 A. To judge the whole Earth;

and therefore he is represented by St. John sitting upon a Throne, *chap. iv. 3.*

Q. How is his Nature represented?

39 A. By the Beauty of the Jasper Stone and the Sardine.

Q. Who are his Assistants?

40 A. The honourable Company of

S 2

ther with what I have gathered from the *Writings* of the most eminent Authors on this Book. 'Tis true, our Senses of themselves evidently extend but to few moral Things in Matters of any Moment; therefore the Testimony, and of all Testimonies that which is divine, is the surest and most perfect Means of Information, for all sacred Truths, and all moral Duties; whereby alone we can be certain of the Truth or Falshood, Good or Evil, of any Thing proposed, as a Matter of Religion comes from God. See 2 Tim. iii. 16, 17.

I know the Folly of some Interpreters has been to foretell Times and Things by this Prophecy, as if God designed to make them Prophets. By this Rashness they have not only exposed themselves, but brought the Prophecy also into Contempt. The Design of God was much otherwise; he gave this, and the *Prophecies* of the Old Testament, not to gratify Men's Curiosities, by enabling them to foreknow Things, but that after they were fulfilled, they might be interpreted by the Event, and his own Providence, not the Interpreters, be thereby manifested to the World: For the Event of Things predicted many Ages before, will then be a convincing Argument that the World is governed by Providence. For as the few and obscure *Prophecies* concerning Christ's first Coming, were for setting up the Christian Religion, which all Nations have since corrupted; so the many and clear Prophecies concerning the Things to be done at Christ's second Coming, are not only for predicting, but also for effecting a Recovery and Re-establishment of the long lost Truth, and setting up a Kingdom wherein dwells Righteousness. The Event will prove the Revelation; and this Prophecy, thus proved and understood, will open the old Prophets, and all together will make known the true Religion, and establish it: For he that will understand the old Prophets must begin with this. But the Time is not yet come for understanding them perfectly; because the main Revolution predicted in them is not yet come to pass. In the Days of the Voice of the seventh Angel, when he shall begin to sound, the Mystery of God shall be finished, as he hath declared to his Servants the Prophets; and then the Kingdoms of this World shall become the Kingdoms of our Lord and his Christ, and he shall reign for ever.

There is already so much of the Prophecy fulfilled, that as many as will take Pains in this Study, may see sufficient Instances of God's good Providence: But then the signal Revolutions predicted by all the holy Prophets, will at once both turn Men's Eyes upon considering the Predictions, and plainly interpret them.

of the Prophets and Apostles, cloathed in white Raiment, and crowned with Gold.

Q. What are the Effects of his Magnificence?

41 A. Light'ning, Thunder, and Voices, &c.

Q. Who are his Instruments?

42. A. The Company of the celestial Creatures, in Number four; that is, so many as are needful for the Execution of the Will of God, thro' all the Corners of the World, and the whole Army of Creatures under Heaven, figured unto us by the Sea of Glass, like unto Chrystal.

Q. Why are the celestial Creatures said to be full of Eyes.

43 A. Because of their Watchfulness in the Service of God.

Q. Why is the first compared unto a Lion?

44 A. Because of his Courage.

Q. Why the second unto an Ox?

45 A. Because of his Strength.

Q. Why hath the third the Face of a Man?

46 A. Because of his Prudence.

Q. Why is the fourth likened to a flying Eagle?

47 A. Because of his Agility and Swiftnes.

Q. How many Wings had each of those Beasts?

48 A. Six, as those of the Prophet *Isaiah*; two on their Arms, two on their Feet, with two they covered their Faces.

Q. What signifies those on the Arms?

49 A. Readiness and Swiftnes to perform God's Commands.

Q. What those on their Feet?

50 A. That they are not polluted with the Corruptions of the World; when they converse with Men in the World, their Wings do, as it were, cleanse them.

Q. What those that cover their Faces?

51 A. The glorious Majesty of God, on whom the Angels themselves cannot fix their Sight.

Q. What are the Events that follow the Description of his Magnificence?

52 A. The Praise and Glory which the Angels give unto him that sits upon the Throne, and the Reverence and Homage which the Elders do shew him.

Q. In what Manner?

53 A. By prostrating themselves before him, casting their Crowns at his Feet, ch. iv. 10.

Q. Having procured so great Authority to the Words of this Revelation, by the Description of the Majesty of the Giver, what follows?

54 A. The Preservation of the two Books; whereof the one being great and large, written within and without, and sealed with seven Seals, containeth the History of the World; the other being but little, includeth the History of the Church.

Q. Who opens the Seals of the first Book?

55 A. CHRIST JESUS.

Q. Were none sollicited thereunto but he?

56 A. Yes, a general Proclamation was made by an Angel to see if any would open it; but none, neither in Heaven nor Earth, nor under the Earth, was able, or worthy, to open or look upon the Book, save the Lion of the Tribe of *Judah*, and the Lamb that stood in the Midst of the Throne, and of the Elders, which was Christ Jesus, chap. v. 2 to 7.

Q. What do we learn by this, that none were able to unclose the Book but he?

57 A. That he is the only Mediator between God and MAN; that no other Being, either in Heaven or Earth, is acquainted with the secret Councils of God, or can reveal them unto us, but he.

Q. Why

Q. Why is he called a Lion and a Lamb, Names of a contrary Nature?

58 A. He is called a Lion in respect to his Power and Strength, and a Lamb in respect of his patient Sufferance.

Q. What was shewed to St. John when the Seals were opened?

59 A. A white Horse, signifying  
1. The propagating of the Gospel.  
2. Persecution of the Saints, by the red Horse,  
3. Darkness of Soul, Clouds of Heresy, by the black Horse.  
4. Papal Tyranny over the Souls and Bodies of Men, by the pale Horse, and Death upon him.  
5. Complaints and Comforts of the Saints, from the gracious Promise of their Deliverance.  
6. Terror of the Day of Judgment to those merciless Tyrants, *chap. vi. 16.*  
7. Christ, our Mediator, offering to his Father the Prayers of the Saints; and seven Angels, with seven Trumpets, proclaiming the raging Persecution of Heresy, some Eclipse of the Church by the Smoke of the Pit and the Locusts, *i. e.* the foggy Mists of Popish Doctrine, and the Authors and Abettors of it, the several irreligious Orders of Monks and Friars, ranged by their King of Locusts the Pope, to fight against, and to kill Men with their Smoke and Sulphur, which comes out of their Mouths, *chap. ix. 18.*

Q. What is the general Use of these Precedents?

60 A. As touching the Person of God, we learn three Things: First, his loving Favour in denouncing and giving Knowledge beforehand by evident Tokens; what Rigour he purposed to execute afterward, if he saw no Amendment in the Course of our Lives, *chap. vi.* Secondly, his merciful Care over the *Elect*, in arming them against the Flood of those Evils that were to overflow the whole

World, *chap. xvii.* Thirdly, the Truth of his Justice, in executing all those Plagues he had foretold, upon the World, *chap. viii. 9.*

Q. What do we learn as touching ourselves?

61 A. Three Things: Attention to regard the Threat'nings of God; Repentance, to be sorry for our Sins; and Amendment of Life, to prevent the Rigour of his Justice.

Q. What as touching the Instruments of God, which he used in executing his Will?

62 A. Three Things: First, that they were Angels; secondly, that they were obedient to his Will; and thirdly, that they were expeditious in performing of their Charge.

Q. What learn we as touching the *Elect*?

63 A. Three Things: First, the Place: They stood before the Throne and the Lamb; whereby is shewed, that as they are under the Protection of God, so are they always ready to do him Service. Secondly, their Habit: they were cloathed in white Robes, washed in the Blood of the Lamb; whereby is signified their pure, peaceable, and joyful Dignity. Thirdly, their Victory; they had Palms in their Hands, whereby we are put in Mind of the Combats which they had sustained for the Name of God, and the eternal Triumph which they have in Heaven by the Communion and Fellowship of our Saviour Jesus Christ.

Q. What as touching a natural Man?

64 A. Spiritual Misery, which spreads itself into three Branches: Poverty of Heart, for want of Understanding; Blindness of Mind, for want of Faith; and Nakedness of Soul, for want of the white Robe of Righteousness in Christ Jesus, *chap. iii. 17.*

Q. What as touching a regenerate Man?

65 A. Three Properties: Strength of Faith; keeping of the Word of God; and free Confession of his Name, ver. 8.

Q. I now shall proceed unto the Vision of the second Book. Who had the Book in his Hand?

66 A. A mighty Angel, ch. x. 11.

Q. Who do you understand by this Angel?

67 A. Our Saviour Christ, that held the Book open in his Hand.

Q. How is he described?

68 A. His Cloathing was a Cloud, and a Rainbow on his Head.

Q. What doth he signify by the Cloud?

69 A. The distilling of his Grace upon his People.

Q. What by the Rainbow?

70 A. His Mindfulness of the Covenant of old, established with Man and Beast; and to procure the greater Authority to this Prophecy following.

Q. What was contained in the Book which he held?

71 A. The prophetical History of the Church, which he gave unto John, and bid him eat it, i. e. comprehend and thoroughly understand it.

Q. How is the History of the Church divided?

72 A. Into two Parts; into the Ministry or Deeds of the Prophets, and the whole Body of the Church.

Q. In how many Things consisteth the Deeds of the Prophets, or Ministers of the Church?

73 A. In three; in their Fight under the Cross, in their murdering, and in their raising up again.

Q. When began their Fight?

74 A. Presently upon the Death of Christ..

Q. How long did it continue?

75 A. One thousand two hundred and three score Years.

Q. How can that be? the Text says Days, chap. xi. 3.

76 A. True, but it is to be understood Years, after the Example of Ezekiel and Daniel, who interpret their Visions in like Manner, Days for Years.

Q. Who was prophesied that he should murder and almost extinguish the Doctrine?

77 A. Pope Boniface VIII. a most merciless and bloody Persecutor, who entered into the Papacy, at the Expiration of 1260 Years, chap. xi. 7.

Q. How did he obtain the Papacy?

78 A. By Subtily, having in the Night, by a false Oracle, persuaded his Predecessor Celestine, to resign his Authority unto him.

Q. How long did he rule?

79 A. Three Years and a Half; during which Time the Church of Christ seemed to be dead, and lie unburied.

Q. The Text saith, of Sodom and Egypt; How then do they say of Rome?

80 A. Rome is a spiritual Sodom, and a spiritual Egypt: Sodom in her spiritual Adultery, Egypt in her spiritual Oppression of the Church.

Q. Who raised the Church again?

81 A. The Spirit of Life coming from God, upon the Death of Boniface, chap. xi.

Q. Did the Spirit of God, raise up

\* This Meteor was appointed by God, to be a Witness of his Covenant, Gen. ix. 15. and did not exist in the Manner it now does, before the Flood; tho' the curious Mixture of Light and Shade naturally arises from the Surfaces of those Parts, which constitute a Cloud, from whence the Colours are enlivened, so that at the Appearance of a Rainbow, the Clouds always begin to disperse, for it cannot be seen in a thick Cloud, but after Showers,

up those that had been slain?

82 A. No; the Text saith, they ascended into Heaven in a *Cloud*.

Q. What do you understand by that?

83 A. We are to understand by the Use of the Scripture, that the Church of the Wicked, is commonly called the World, or the Earth; and the Church of the Faithful and *Elect* is called Heaven: Therefore, when it is said, they ascended up into Heaven, the Meaning is, they were withdrawn from the Tyranny of the wicked World, and gathered into the celestial Church, i. e. seeing the Temple and publick Places were not open unto them, as it were Heaven apart from the rest of the World, *chap. xi. 17.*

Q. Having spoke of the Ministry of the Church, let us return to the other Part of our Division which was the whole Body of the *Church*: How doth the whole Body of the *Church* divide itself?

84 A. Into two Parts: Into the *Jewish Christian*, and into the *Christian*-

*Catholick Church*; which confiseth not only of *Jews*, but of the believing *Gentiles* also.

Q. When began the Christian *Jewish* Church?

85 A. At the Instant of the Conception of our SAVIOUR CHRIST.

Q. When began the Christian *Catholick Church*?

86 A. At that Time, when by the Preaching of the *Apostles*, the *Gentiles* were converted, and did embrace the glad Tidings of the Gospel.

Q. What doth St. John set down here for our Instruction?

87 A. The Estate both of the *Jewish* and Christian Catholick Church warfaring, or, as it was subject to the Assaults of her Enemies.

Q. What is the *Jewish Christian* compared unto?

88 A. To a Woman with Child, *chap. xii. 2.* because like unto a fruitful *Woman*, it is continually to bring forth *Children* unto the *LORD*.

Q. How is that *Woman* described\*?

89 A.

\* This Vision represents the Beginning of the Popedom. This *Woman* would have been no Sign or Wonder, if the true Church had been represented by this Symbol, it having been constituted 600 Years before the *Saracens* and *Turks* rose in the East; and before the Northern Invasion; the Account of the Eastern Church begins from the taking of *Jerusalem*; the Account of the Western Church from the *Pope's* being made universal Bishop; and this Claim is clearly represented by the Crown of twelve Stars, for the twelve *Apostles* Power in spiritual Affairs: She is cloathed with the Sun, that is, a royal Authority, and the Moon is the royal City of *Rome*, under her Feet, subject to her Authority. In *chap. viii.* when the fourth Angel sounded, the third Part of the Sun and Moon was smitten, that is, the Emperor and City of *Rome*. Because *Rome* was the imperial City, the Pope had a Primacy given him by the Canons of Councils; but he here claims from the Apostle, or Christ, his Supremacy. So she is cloathed in Scarlet in Token of Royalty, the Seat of her Kingdom is *Rome*. St. John saw the Whore in the Wilderness, as well as the *Woman*, *ch. xvii. 3.* Therefore both these are an Account of the Western Church, from the Time of the

89 A. By her Attire, and by her standing, ver. 1.

Q. How was her Attire?

90 A. Of two Sorts; the Cloth of her Body, and the Ornament of her Head.

Q. How was her Body cloathed?

91 A. With the *Sun*, by which is hereby signified the inestimable *Glory* given unto the *Church of God*.

Q. How was her Head adorned?

92 A. With a *Crown* of twelve *Stars*, to represent the Kingdom of Heaven, which belongeth unto the Church.

Q. How did she stand?

• 93 A. Upon the *Moon*, by which we learn that the true Church trampleth under her Feet all Variableness, unto which all Things under the *Moon* are subject.

Q. What was her Conflict?

94 A. She travelled, and was in Danger to have her *Child* devoured by a fiery Dragon, that had *seven Heads*, and upon every *Head* a *Crown*, and *ten Horns*, ver. 4.

Q. What do you understand by the *Dragon*?

95 A. Satan, and by his seven Heads, his wonderful Policy and Wisdom, able at once to disturb the seven Churches, i. e. the Universal Church.

Q. What by his seven *Crowns*?

96 A. His Magnificence and Authority, every Head being as the Head of a King.

Q. What by his *ten Horns*?

97 A. His great Power, sufficiently furnished to hurt the whole World.

Q. What is understood by the *Child*, whom he would devour?

98 A. CHRIST mystically, i. e. one and entire Christ, in a Mystery, compounded of the Person of Christ, as the Head and Body of the *Church*, as of all the Members thereof united to the Head by his Spirit.

Q. How was the *Child* delivered?

99 A. GOD took it up to Heaven, and prepared a Place for the Mother in the Wilderness.

Q. Did Satan's Malice so end?

100 A.

the Popedom's assuming the Title of *Universal Bishop* and a spiritual Kingdom; and St. John wondered both at the *Woman* and the *Whore*.

Upon this Occasion, she is represented in her first pure State; she at first brought forth a Man Child, whom the Dragon persecuted by ten Heathen Emperors. This *Child* is the Western Christians till Constantine and other Christian Emperors; but they being removed into Paradise, the *Woman* was drove into the Wilderness, after this spiritual Kingdom began to claim a Supremacy, as Christ's Vicar.

The Red Dragon is the Devil; the ten Horns are Heathen Emperors; seven Heads the imperial Seat at *Rome*; of those Persecutors, the Stars are the martyr'd Bishops, cast to the Earth by the Devil. But these shall reign in the *Millennium* with a Rod of Iron. These Persecutions lasted at *Rome* 300 Years; and the Devil was the Author of them, and of all the following Wars. The *Woman* fled into the Wilderness, i. e. lived in a desolated Country, by the Wars of the Northern Nations, and those of the *Lombards*, and afterwards by those of the *Saracens*, and after these, by the Arms of the *Spaniards*, *Germans*, *French*, and the Princes of *Italy*.

To this Wilderness she is first condemned by *God*, as a Place prepared for her Sublstance and Punishment, for assuming the Supremacy over all Churches; but in this Wilderness she is farther corrupted by worshiping Relicks, Images, Crosses, &c. and will be as a Whore for this Fornication.

100 A. No, he gave two Assaulls more ; the first was in *Heaven*, where he accused the *Elect* of *God*, Day and Night.

Q. What was his Succes?

101 A. He was thrown down from thence by the Power of *Michael*, i. e. of *Christ* *Jesus*.

Q. Where was his second Assaull?

102 A. Upon Earth, upon the Mother of the Child, upon the *Church* of the *Jews*, and upon the *Church* of the *Gentiles*, afterwards gathered together in *Christ*.

Q. How did the Mother, i. e. the *Church* of the *Jews*, escape in this Assaull?

103 A. She was carried by the Power of *God*, as by the Wings of an *Eagle*, into a Place of Refuge, namely *Pella*, a Town seated on the other Side of *Jordan*, in a desart Country; but *Satan* pursued her with a Flood of Water cast out of his Mouth.

Q. What understand you by the Flood of Water?

104 A. The *Romans*, who destroyed *Jerusalem* and the Sanctuary, that was therein.

Q. Who drank up that Flood of Water, that it did not hurt the *Church*?

105 A. The Earth, i. e. the wicked Sort of the *Jews*; whose bloody Massacre satisfied the Fury of the *Romans*, so that the *Elect* had Liberty to escape.

Q. When *Satan* saw himself again prevented, how did he take it?

106 A. He was wrath and made War upon the rest of the *Seed* of the *Woman*, i. e. upon the Christian Catholic Church.

Q. How many principal Things are we to note in the History of the Christian Catholic Church.

107 A. Three; her Combats, her

Victory, and her Glory.

Q. With whom were her Combats?

108 A. With two kind of Beasts, the one whereof had seven Heads, and came out of the Sea; the other had two Heads, and sprang out of the Earth, chap. xiii.

Q. What do you understand by the first Beast?

109 A. The Tyranny inflicted upon the *Church*, by the evil Government of the *Roman Empire*.

Q. What by the second Beast?

110 A. The Persecution of the Papistical *Hierarchy*, by the Succession of *Popes*.

Q. How did this *Beast* arise?

111 A. By little and little, out of the Earth.

Q. What is to be understood by the two Horns of the Beast?

112 A. Two Swords and two Keys, temporal and spiritual Power.

Q. What by his speaking like a Dragon?

113 A. Subtlety and Falshood, like the old Serpent.

Q. What by their taking of the Mark, in their Right Hands and Foreheads?

114 A. The perfect Obedience and Allegiance of all to the *Beast*; which otherwise suffers not to buy and sell, i. e. civil Commerce,

Q. Against whom doth the *Church* obtain her Victory?

115 A. Against the two Beasts and the *Dragon* before spoken of, and against the *Whore* of the spiritual *Babylon*, described in the 17th Chapter.

Q. What is understood by the *Whore of Babylon*?

116 A. The great City of *Rome*, which reigneth over the Kings of the Earth, chap. xvii. 18.

Q. Shall

Q. Shall she undoubtedly fall to Shame and Ruin\*?

117 A. She shall; the Spirit hath spoken it expressly, and it will be accomplished by the Power of ten Kings, formerly her Favourites, into whose Hearts God shall put it, to execute the Fury of his Wrath upon her.

Q. How shall her Lovers take it?

118 A. They shall stand afar off for Fear, saying, alas! alas! that great City Babylon, that mighty City, in one Hour she is made desolate!

Q. Shall she not rise again, and be restored?

119 A. She shall not; she shall sink into Destruction, as a Stone cast into the Sea, chap. xviii. 21.

Q. By what Means doth the Church get Victory over her Enemies?

120 A. By the Assistance of Christ, her Head and Captain.

Q. Into how many Parts doth his Assistance spread?

121 A. Into four: The preaching of his Word, and the Works of Faith, Patience, Obedience, set down in the 14th Chapter; and also Threatnings and Judgments, proceeding from his divine Justice, declared in the 15th and 16th Chapters.

Q. Wherein consisteth the Glory of

\* After the Hatred of the ten Horns, their eating her Flesh, and burning her with Fire, another Angel very glorious and powerful, proclaims the utter Destruction of the Popedom by two Falls, Babylon is fallen, is fallen, chap. xviii. 2. Her Plagues shall come in one Day, Death, and Mourning and Famine, and she shall be utterly burnt with Fire, ver. 8. And a mighty Angel took up a Mill-stone and cast it into the Sea, as the Prophet Jeremy had predicted, chap. 51, 63, 64. ver. 21. Thus with Violence shall that great City Babylon be cast down, and shall be found no more at all.

This second Fall must come from some foreign Invasion of the Mahometans, as is described in the Sybilline Oracles, they will utterly destroy her, as the Stone cast into the Sea intimates that Invasion by Sea. The Fate of the Roman Empire was evidently described by the Sibylls; and that was a sufficient Reason for their frequent consulting of them, and keeping them in private; and they were well known to Constantine. This Angel gives the Reason of this Destruction of Rome. She was become the Habitation of Devils, and the Hold of every foul Spirit, and a Cage of every unclean and hateful Bird, chap. viii. 2. For all Nations have drank of the Wine of the Wrath of her Fornication, and the Kings of the Earth have committed Fornication with her (in their Image Worship) her Sins have reached to Heaven; she saith, I sit a Queen, and am no Widow, and shall see no Sorrow. This is the Pride of the Clergy, and the Corruption of Religion in all Nations, subject to the Popedom. The Papacy is represented by the City of Rome where it governs. A Voice from Heaven calls the People out of her, that they partake not of her Sins and Plagues, ver. 14. The Apostles and Prophets are commanded to rejoice at this Destruction, by which God avenged their Bloodshed in Rome, and for her Sorceries, by which all Nations were deceived, i. e. Pretence of Miracles wrought by their Saints Reliques, and their Images.

\* The

of the Church\*?

122 A. In her perpetual Triumph in the World to come, joined to her Bridegroom Christ Jesus, in Joy that never shall have an End; a Taste of which Joy is in some Sort made manifest unto us in the 21st and 22d Chapters, where the full Description of the new Jerusalem, where the Saints shall be for ever happy, is set forth by some mysterious Resemblances, not yet to be understood.

Q. What shall become of the Enemies of the Church?

123 A. They shall have their Portion in the Lake, which burneth with Fire and Brimstone, which is the second Death.

Q. How many kind of Deaths are incident to Man?

124 A. Two; the first is a Separation of the Soul and Body; and of this kind of Death all People must taste, as well the Godly as Ungodly: And the second, a Separation of the Soul and Body from the Presence of God for ever, to remain in Darkness; and this is the Death that all the Wicked only must die; with which the Book concludes, confirming the Truth of this Prophecy, and the Church's earnest Desire of Christ's second Coming to Judgment; when every Man will receive a Reward according to his Work.

\* The honourable and reverend Mr. Campbell proves from the 11th Chapter, 16, 17, and 18 Verses of this Book, that all the Righteous of whatever Class or Denomination, or in whatever Age of the World they lived, whether before the Flood, or after it; whether before the Law, under the Law, or under the Gospel, even the Patriarchs, the Prophets, and the Apostles themselves, are in a State of Hades, or middle State, and are not to receive their Reward till after Christ's second Coming, which will be in the Millennium, the jubilee, or seventh Thousand, when Christ will reign with his Saints upon Earth; and this he also proves from the Writings of Ignatius, who lived A. D. 101. Justin Martyr, in 140. Iræneus, 164, Theophilus, 180, Tertullian, 192, Clemens Alexandrinus, 200, Origen, 230, Lactantius 302, Hillarius, Pictavien, 354, St. Gregory Nyssen, and St. Gregory Nazianzen, his Son, 370, St. Basil the Great, at the same Time, Macarius Egyptius, 373, St. Ambrose, 374, St. Jerome 370 to 420, St. Augustine, and most of the Fathers, who have treated largely upon the Millennium. Some of which Accounts I have more particularly spoken in my Observations to this Book, which I hope will not be accounted by my Readers, after the Manner and Notion of what we call the Fifth Monarchy Men, a Set of Schismatics, who rose here in the Time of Oliver Cromwell; and were anxious for the second Coming of Christ, to a Degree of Madness and Enthusiasm, pretending to tell the very Day and Hour of the Saints coming to Glory.

William Sherlock, D. D. late Dean of St. Paul's, in his Practical Discourse concerning Death, p. 107, says, "Before the Flood, no Man lived a Thousand Years; and therefore we may conclude, that the longest Term of human Life, after the Sentence of Death was passed on Man, was confin'd within a Thousand Years. Methuselah, who was the longest Liver, lived but nine hundred and sixty-nine Years, and he died; so that no Man ever lived a Thousand Years: And comparing this Observation,

what that Promise of a thousand Years with *Christ*, which is called the first Resurrection, and is the Portion only of Martyrs and Confessors, and pure and sincere Christians, *Rev. xx.* I have been apt to conclude, That to live a thousand Years, is the Privilege only of immortal Creatures; that if *Adam* had continued innocent, he should have lived no longer on Earth, but have been translated to Heaven without dying; for this thousand Years Reign of the Saints with *Christ*, whatever that signifies, seems to be intended as a Reparation of that Death which they fell under by *Adam's Sin*: But then these thousand Years do not put an End to the Happiness of these glorious Saints, but they are immortal Creatures; and though their Reign with *Christ* continues but a thousand Years, their Happiness shall have no End, tho' the Scene may change and vary: *For over such Men the second Death hath no Power.* Or else this thousand Years Reign with *Christ*, must signify an eternal and unchangeable Kingdom, a thousand Years being a certain Earnest of Immortality; but there is an unanswerable Objection against that, because we read of the Expiration of these thousand Years, and what shall come after, even the final Judgment of all the World. But this is a great Mystery, which we must not hope perfectly to understand, 'till we see the blessed Accomplishment."

The late Lord Bishop of Clegher, in a Letter to an eminent Jew of the City of London, concerning the Restoration of the Jews, says, There was an ancient Tradition that prevailed among the Jews above 1700 Years ago; which Tradition is to be found in the *Talmud*, under the Head *Rosch Aafchana*, and in the Section that begins *Jom Tob*, and is to this Purpose: That this World is to last 6000 Years, 2000 of which may be reckoned as the Age of *Vanity*, or rather of *Inanity*; 2000 the Age of the *Law*, and 2000 the Age of the *Messiah*, and will continue in this present State till the Expiration of that Term, and after one Millenary more, it shall be destroyed; as it is said, and the Lord alone shall be exalted in that Day, i. e. in the Seventh Millenary, when the Jews shall see him whom they pierced, riding on the Clouds. And this learned Bishop further says, correspondent hereunto, is the Tradition of *Rabbi Abijah*, in that Part of the *Talmud* before quoted. Wherein he asserts, that after two Millennaries, shall come one of *refreshing*, in Proof of which he quotes the Prophet *Hosea*, where he says, *chap. vi. 2.* After two Days he will revive us, in the third Day he will raise us up, and we shall live in his Sight. Which undoubtedly alludes to the two Millennaries of Years, during which Time the Kingdom of the Messiah is to be in its depressed State, whereas in the third it shall be raised into a State of Glory. And therefore the Probability is, that the Grand Jubilee of the seventh Millenary will be honoured by the Appearance of the Messiah in a State of Triumph and Glory; when the Kingdom and Dominion, and the Greatness of the Kingdom under the whole Heaven, shall be given to the People of the Saints of the Most High, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey him. Which, says the Prophet *Daniel*, is the End of the Matter. Thus we may see by their own Tradition, that the Messiah did come many Ages ago, and that at the Beginning of the Millennium, or his second Coming, they will be restored to the former Favour and Love of God, by being converted and united to the Christian Catholick Church; which will be a glorious Addition to the Church of *Christ*.

Obj.

*Obs.* This Book was written by the Apostle, when banished into the Isle of Patmos, by Domitian the Emperor. This Revelation is opened and shut with this Key *Alpha* and *Omega*, the Beginning and the Ending, the First and the Last, which gives Authority to the Book: For *Alpha* is the Name of the first Letter, and *Omega* of the last, in the Greek Alphabet, and are therefore used in this Place, figuratively to shew, that as sure as those two Letters are universally received to begin and end the Greek Alphabet, so certainly Christ our Saviour must be acknowledged to be the Author and Finisher of our Faith. All Testimony therefore is either oral, *i. e.* by Word of Mouth, or scriptural, *i. e.* by Writing; and the Validity or Invalidity of either is to be Judged of by the Quality and other Circumstances of their Authors: For all moral and natural Affairs, even of the greatest Moment, may deceive us, and either bias or corrupt our Judgment; even in natural Things; such as Pain and Pleasure, we may be misled in judging, according as our Senses are affected, because they are apt to be too partial on their own Side, so as to call evil *good*, and good *evil*; which makes me observe that the Frailty of human Reason is such, the Credit given to it must bear due Proportion to its Author, who here is stiled divine, a Word of the greatest Importance. And since the Veracity and Faithfulness of God are infinite; so that whatever comes from him must needs be true, and he will let us want no Knowledge, either of his Nature or his Will, that we are capable of, and can be of any Use towards the Promotion of our present and eternal Welfare, if we require it; although we can pretend to no immediate Revelation or Inspiration from above, as the holy Patriarchs, Prophets, Apostles, and some of the first Christians had, yet the Spirit so worketh and striveth with Man, that many Things are revealed, which in themselves are mystical, in the most surprizing and wonderful Manner. But as the surest and most powerful Means of Information comes from God, who cannot lye, the written Word of God is our most safe and perfect Guide to Truth, as containing and prescribing all Things necessary to be known, believed, and practised by us: For so the Apostle tells us, in 2 Tim. iii. 16, 17. In this Apocalypse is lively set forth the Divinity of Christ, and the Testimonies of our Redemption; what Things the Spirit of God alloweth in the Ministers, and what Things he reproveth, the Providence of God for his Elect, and of their Glory and Consolation in the Day of Vengeance; how that the Hypocrites which sting like Scorpions the Members of Christ, shall be destroyed. But the Lamb Christ shall defend them which bear Witness to the Truth, who in Spite of the Beast and Satan, will reign over all. The lively Description of Antichrist is set forth, whose Time and Power are limited: And tho' he is permitted to rage against the Elect; yet his Power stretcheth no further than to the Hurt of the Body, and at length he shall be destroyed by the Wrath of God; when the Elect shall give Praise to God for the Victory. Nevertheless, for a Season God will permit this Antichrist and Whore, under Colour of fair Speech, and pleasant Doctrine, to deceive the World: Wherefore he advertiseth the Godly, (who are but a small Portion of Mankind) to avoid this Harlot's Flatteries and Brags, whose Ruin without Mercy, they shall see, and with the heavenly Companies sing continual Praises: For the Lamb is married; the Word of God hath gotten the Victory; Satan, that a long Time reigned, is now cast with his Ministers, into

the Pit of Fire, to be tormented for ever; whereas on the contrary, the Faithful (which are the Holy City of *Jerusalem*) and Wife of the Lamb shall enjoy perpetual Glory.

This prophetick History deserves the greatest Veneration, because of its glorious Author, the singular Blessing annexed to him that readeth it with Understanding, all the mysterious Arcana of the Christian Religion, and the happy future State of them, who believe it. After the Fall of *Rome*, we expect the Reign of Christ in the Millenniumary Kingdom, out of which he will destroy all Tares and Sectaries, and establish an Uniformity of Worship, and that heavenly Liturgy of holy Anthems, which we read of in this Prophecy. The Millennium will not be subject to the Angels, but to the four Beasts and twenty-four Elders, who are to reign on the Earth. Then the Kings will be Priests, and the four Beasts Emperors under Christ, who then will restore the Just to their Bodies, and replace them in *Adam's Paradise*, that they may eat of the Tree of Life. These are Mysteries, at which the impious Scoff, and which the wicked and prejudiced Readers reject, saying: it is all, — how can it be so? 'Tis said that Christ lives and was dead, and behold he lives for ever and ever; and has the Keys of *Hades* and Death. The Place of the Dead is distinguished, ch. xx. 14. Death and *Hades* shall be thrown into the Lake of Fire. Thus we know, there is a Place for separate Souls, which must be burnt, after it has given up the Dead in it. Death sits on the fourth Horse, and *Hades* follows him, ch. vi. By Death the *Turk* is represented, who will kill the third Part of Men; and *Hades*, the Place of departed Souls, is here distinguished from Death; the Place of the Just after their Separation, is under the Altar, the Place of them that were slain; but the Place of the *Devil's Prison*, is the Abyfs. And since the Wicked are to be thrown with Satan at last, into a Lake of Fire, they are kept till then in the same Abyfs, in which he will be imprisoned with them 1000 Years. But the Just, chap. vii. are before the Throne, and the Lamb will be among them, and they, Day and Night, serve him in his Temple. Thus we may be assured, that the Just, are, after their Separation, in some heavenly Mansions, i. e. the Planets, where there is a Distinction of Day and Night, and a Temple, in which Christ's Glory appears to them; for there is no Day and Night but in the Planetary System; and from thence Christ will bring just Souls to the Resurrection of their Bodies. They who were beheaded, for being Witnesses of *Jesus*, and for the Word of God, and which did not worship the Beast, neither his Image, were raised from Death unto Life in their Bodies; and they reigned with *Christ* 1000 Years. All the Martyrs for the Word of God, are those that suffered in the first Persecutions by the Jews, and Pagan Emperors; and they who suffered under the Whore, i. e. the Pope or Anti-christian Beast. These were to govern during the Millennium, and to these the Kingdom was given, *Dan. vii.* And this blessed State will belong to all holy Men, to have their Part in this first Resurrection and first Judgment, and have their Names writ in the Book of Life, *Rev. ii. and iii.* They then will receive their double for all their Losses in this Life; and, as the Wheat must be gathered by the Angels into Barns, when the Tares are burnt by them. At the Time of Millennium, all wicked Livers will be excluded out of this Kingdom, and also

also be burnt by the *Angels*: Then the Creation will be restored to that State it had, when *Adam* lived in *Paradise*. The Trees will afford Fruits for Diet without any Labour, but the dressing the Garden like *Eden*. After the Thousand Years are ended, *Satan* will be loosed out of Prison, and he shall deceive the Nations called *Gog* and *Magog*, and gather them from the four Quarters of the Earth. *Arabia* in the South; *Tartary* in the North, *China* in the East, or *India*; *Africa* in the West. All these in Number like the Sand of the Sea, encompass the Camp of the Saints about, and then they are destroyed by *Fire* from *Heaven*, and the Devil is cast into the Lake of Fire, to be tormented for ever. This *Gog* and *Magog* may be the Remains of the old *Mahometans*, who then will possess *Tartary*, *India*, *Arabia*, and *Ethiopia*; and these think they can destroy all the Saints, as the Devil had suggested to them: The rest of the Dead lived not again, till the 1000 Years were finished, then will be the Resurrection of the Wicked, to come to Judgment, for which End a great white Throne will be placed, and *CHRIST* will sit on it, from whose Face the Earth and Heaven fled away, and were not found; they were burnt by Fire. Then the *Dead*, small and great, stood before *CHRIST*; and the Books or Records of their Lives were opened, and the Dead were judged out of those Things, which were writ in them: According to their Works they were judged, and whosoever was not found written in the *Book of Life*, was cast into the Lake of Fire.

In one Book are recorded all the good and evil Works of Men, in the other are only enrolled the Names of them, who were to live in the new Heaven and new Earth. And at the Time of this second *Judgment*, the Righteous will be caught up in the Air with *Christ*, and placed on his Right Hand, and the Wicked on the Left; and he will change the Bodies of his *Saints* to be like his; and then pronounces, *Come ye blessed and Go ye cursed*; and then there shall be no more Death, i. e. Separation of Soul and Body, nor *Hades*, or Place to receive their Souls; that will be burnt with the Earth by the *Sun*, which will burn up or rather purify our World and was prepared from the Beginning to be a Hell for wicked *Angels* and *Men*. All the Planets, and Stars will also be burnt and purified by the *Sun*, which were the *Hades* of just Men; and then this present World will be the Place of *Hell-Fire*, and this will be without the new Heaven and Earth, ch. xx. 5, 15, which will be produced without a Sea, out of the old Earth, consumed by a general Conflagration. Afterwards an holy City, called *Jerusalem*, will come down from *God* out of Heaven, very much adorned, like a Bride for a Husband, with the Glory of *God* in it; The City shall have a great and high *Wall*, with twelve Gates, and at the Gates twelve *Angels*. The Name of the twelve Tribes will be written on the Gates, and on the Foundations the Names of the twelve *Apostles*. In this new Heaven and Earth there shall be no Death, nor Sorrow, nor Pain. Those Things are past: All Things are made New by *CHRIST*. He will give to them that desire it, the Fountain of Life *eternal*, i. e. Eternal Life in the new Heaven and new Earth; and he that overcometh (the Whore and *Antichrist*) shall inherit all Things: And I will be his *God*, and he shall be my *Son*. But the *Fearful*, the *Negligent* and *Unbelieving*, and the *Abominable*, and *Murderers*, and *Whoremongers*, and *Sorcerers*, and *Idolaters*,

*Idolaters, and all Liars, shall have their Part in the Lake that burneth with Fire and Brimstone.*

In summing up what has been said in Regard to the Benefits of reading and explaining the Prophecies in the *Revelations*, I shall consider the whole Mystery under the following Heads:

First, We may observe, that they were wrote by St. John, the beloved Disciple of CHRIST; that they agree with the old Prophets, *Isaiah, Daniel, Ezekiel, Zachariah*, the two Books of *Esdras*, and the *Sybilline Oracles*; and therefore confirm the Truth of the *Christian Religion*.

Secondly, They shew the glorious State of CHRIST after his Ascension into Heaven, described in *chap. i.* and his Care of the seven Churches, by promising Rewards in the *Millennium* to his Servants the *Bishops*, and threatening Punishments for ill Doctrines or wicked Practices, *chap. ii.* and *iii.*

Thirdly, God Almighty is described on a glorious Throne in Heaven, with those *Saints* about him who were raised from the Dead at our *Saviour's Resurrection*, they being redeemed from the Earth, with the four Beasts and twenty-four Elders, and an innumerable Company of *Angels* about the Throne, giving Glory and Honour, and Thanks to HIM that sits on the Throne, who created all Things for his Pleasure.

Fourthly, The LAMB receives from GOD his Decree concerning the *Roman Empire*, and his Church; and the same Honour is paid to the LAMB as to GOD, by all the *Saints* and *Angels*, Blessing, Glory, Honour, and Power be unto him that sitteth on the *Throne*, and to the *Lamb* for ever and ever, *chap. v.*

Fifthly, The Lamb opens the Decrees concerning the *Roman Empire*, represented by four *Horses*, and at last he executes GOD's Wrath on them, when that great Day comes. By this we see that *Christ* is made King of Kings, or Prince of the Kings of the Earth, *chap. i.* and now governs all Kingdoms, all Power being given him in Heaven and Earth, *chap. vi.*

Sixthly, The State of *separate Souls* are represented by the Souls of them that were slain under the *Altar*, and white Robes were given to them, and it was told them, that they should rest a-while, *chap. vi.* and in *chap. vii.* we find others sealed, both *Jews* and *Gentiles*, added to the former in their separate State, and they were cloathed with white Robes, and Palms in their Hands, who ascribe their Salvation to GOD and the LAMB: They serve him Day and Night in his Temple. This is the Employment of separate Souls, *chap. vii.* And in *chap. xii.* the Man-Child, i. e. the first Christians, was caught up to GOD, and his *Throne*; therefore the *Hades* of the Just is among the Stars. And *chap. i. 12.* the two slain Witnesses ascended up to Heaven in a Cloud, i. e. the few orthodox Believers, that opposed the *Whore* and *Antichrist*.

Seventhly, GOD employs the seven *Angels*, who stand before his Throne, to raise seven new Heads in the *Roman Empire*, by several Invasions; therefore they are now concerned in the Revolutions of all Kingdoms, and seven Angels execute his Wrath on the *Saracens*, *chap. xvi.* on the *Ottomans*; and a glorious Angel comes from Heaven, *chap. xviii.* at the Fall of *Rome*; and an Angel delivers these Prophecies to St. John, ch. i. and the little Book, in *chap. x.*

Eighthly,

Eighthly, in ch. ix. we have the Rise of the *Mahometan Empire*, which is also an *Anti-christ*, and is to be governed by the *Saracens* and *Turks*. Chap. ix. 1. is the Oppression of the Eastern Church by that Empire, which ver. 7, is called the Beast, that ascended out of the bottomless Pit. The *Saracens* are slain, ch. xiv. and the *Ottomans*, ch. xiii. and xvi. The *Saracens* are the wounded Head, ch. xiii, the *Ottomans* the second Beast. The past History of the *Mahometan Empire* agrees with these Prophecies, and has lasted 1100 Hegiras, or *Turkish Years*.

Ninthly, in ch. xii. is described the Rise of the *Whore*, by the twelve Stars representing her Supremacy over all Churches, and by the Wings of the Eagle her Imperial Power, for which she is drove into the Wilderness. And ch. xvii. represents her Cruelty and Abominations, and her raising the *Western Empire* to ride on. At last the Judgments on her, ch. xviii. by burning her City. Both Eastern and Western Churches suffer, for worshiping Saints, Angels, and Reliques, &c. And it may be conjectured, that the Destruction of *Constantinople*, which was the most remarkable that ever happened for Effusion of Blood, is described ch. xiv. after the Fall of the *Saracen Empire*; ver. 17. by another Angel that came out of the Temple, and by another Angel that came out of the Altar, which had Power over Fire. The Wine-pres was trod without the City, and Blood came up to the Horses Bridles, by the Space of 1600 Furlongs. *Mahomet the Great*, A. D. 1453, made extreme Slaughter, both without and in the City. of innumerable Christians, who are called the Vine of the Earth. It was destroyed by Fire-Arms, intimated by the Angel; or else this Vintage may be explained by the *Ottomans* Destruction of many Christians in *Hungary*; *Solyman* lost 80000 *Turks* at the Siege of *Vienna* 1522. At the last Siege in 1683, as many: And had two Armies defeated by Prince *Eugene*, in 1716 and 1717, at *Belgrade*, near that City.

Tenthly, All Things delivered in the *Revelations* to the End of ch. xiv. are already past, except the slaying the two Witnesses, ch. x. and their smiting the Earth with Plagues. The next Things expected are the burning of *Rome*; the Return of the two Tribes, since 1517, was the War with the Lamb, the Persecution of the Protestants by Wars. The two Tribes are intimated by singing *Moses's Song*, ch. xvi. This agrees with all the old Prophecies, and will happen before the last Fall of the *Papedom*, and the *Ottoman Empire*; but the Return of the ten Tribes is after them, as is described in *Ezdras*, chap. xiii.

Eleventhly, The second Coming of Christ may now, as well, and as certainly be computed by the 42 Months, and 1260 prophetic Days, or Years, as his first coming was by *Daniel's 70 Weeks*, or *Jacob's Departing of the Sceptre*. The Day and Year cannot be known, but the Century may, by these Prophecies. Before Christ the Computation might be made from different Successions of the Emperors, and the Sceptre departed in *Pompey's*, as well as *Herod's Days*.

Twelfthly, The glorious State of the Church in the *Millennium*, comprehends these Particulars, 1. The Devil is committed to a Prison, (the Place of the Wicked) that the Christian Church may have no Tares sowed to make Divisions, or be deceived to practice Idolatry, nor be persecuted by Wars, or oppressed by the Whore and Anti-christ; for these Things the

Devil is Author of, and for these will be condemned to a Lake of Fire, after the *Millennium*. 2. The just Men shall be raised to reign with Christ 1000 Years, This will be the first Resurrection and first Judgment by Christ. 3. At the End of the *Millennium* the Wicked will rise, and be judged; this is the second Resurrection and last Judgment; and their being thrown into a Lake of Fire, when this World will be burnt, is called their second Death.

Lastly, The new Heaven and new Earth are the last and happiest State of Mankind; their Bodies will be then changed like Christ's, their new Earth very glorious, a most shining City will be enlightened by the Glory of God and Christ on their Thrones. This happy State will be eternal, without Sorrow, Pain, or Curse. Their Souls in a separate State are instructed by the Angels in their Knowledge, and more affectionate Service of God, and his wonderful Mercies to Mankind. When our Souls are again restored to their Bodies in the *Millennium*, they will attain the highest Perfection of their compound Natures, in Purity of Heart and Thoughts, in exact Obedience to Christ, and Duty to their Neighbours, fitted and prepared for their most happy State in the new Heaven and Earth. St. Paul 2 Cor. ch. v. mentions the *Building of God*, not made of Hands eternal in the Heavens, which is to succeed the Dissolution of this Earth, and that we must groan, and desire to be cloathed with this House from Heaven, which in his Allegory he calls *Jerusalem*. These are the wonderful Secrets of the *Christian Religion*, concerning the different States of Men after this Life. They will first be placed under the Altar in Heaven, i. e. among the fixt Stars or Planets, which are the *heavenly Mansions of Angels*; and thence be brought to the Earth, and from thence translated after the *Millennium*, to a new Earth, and the most glorious City *New Jerusalem*. Are not these Things worth our considering? Are not the Transactions of God, and CHRIST and ANGELS in *Heaven*, worth our reading? Will it not comfort us in all Revolutions and Oppressions, that CHRIST will come quickly, and as St. Paul expresses it, The Lord is at hand, and yet a little while, and he that cometh will come, and will not tarry. Heb. x. ver. 27. Are not they blessed that read, and they that hear the Words of this Prophecy and keep those Things which are written in this Book, ch. ii. and iii. Is not St. John forbid to seal up these Prophecies, for the Time is at hand, and by the past Histories of the World, may be understood without the Help of an Angel: Now the Time of their Completion draws nigh, and to him that computes Futorities, let him but examine the Prophecies of Daniel, and this of St. John, and from thence he may conjecture with secret Satisfaction, as much as is required in the fulfilling of the *Revelations*. The new Earth and new Heaven is described as Part of the Heaven of Heavens, which our Astronomers call the *Cælum Empyreum*, being without Stars and enlightened by the Glory of God, the Throne of God and the Lamb being in the new Heaven and new Earth; and God lives in an inaccessible Height: And the Millenary Kingdom of CHRIST must be carefully distinguished from that of GOD and CHRIST, in the new Heaven and the new Earth. In the Millenary there is a Sun and Moon, and starry Heavens, Earth and Seas, but all restored to their primitive

primitive State in *Adam's Paradise*; and this State must last but 1000 Years. But in the new Heaven and Earth, there will be neither Sun, nor Moon, nor Air, nor Fire, nor *Atmosphere*, only *Ether*, and the Earth refined by melting, and the Bodies glorious as the Stars or Firmament; but they, during the *Millennium*, will be Flesh and Blood, preserved from Death and Decay, by eating the *Tree of Life*. The Mountains will be thrown down by an *Earthquake*. *Joel* says there will be new Wine, Milk and Plenty of Water, ch. iii. 18. And *Ezekiel* mentions Fish and Fruits, and these may be the Diet in the *Millennium*; the new raised Saints will be cloathed in white Robes, as they were in their separate State, and after the great *Conflagration* of this *World*, the heavenly State will last for ever and ever. Ought we not often to think on these glorious States, and study this Prophecy which does so fully promise and describe them? These Things are faithfully and truly represented to *St. John*, and he was so much pleased with what the *Angel* had delivered, that he fell down to worship him; but that was forbid, and then he only prayed, *Come, Lord Jesus*, who said he would, *come quickly*. And every good Christian daily prays, *Thy Kingdom come*.

Thus far, courteous Reader, I have, brought this great and laborious Work to a Conclusion, in the Manner it was proposed, and with that Care and Fidelity, as such the pious and useful Design requires; and it may be hoped with the Approbation and Esteem of the devout and numerous Subscribers thereto.

Lastly, Let it suffice now, to return my hearty Thanks to those by whose kind Assistance I was enabled to perform my Conditions. This Copy took me several Years in compiling, besides travelling upwards of 10000 Miles upon its Account. Who then but a Madman, would have dropp'd a Property so dearly purchased, as some have been pleased to report? The Publick Benefit ought to be the principal End of every Work intended for the Instruction of Posterity, as well as the present Age; and the general Approbation, that this worthy Undertaking has met with, of Consequence, deserves Consideration. And it is presumed, the Nature and Design of it, is to be readily comprehended by the Generality of Readers, as it has been my chief Care to engage the Attention with a familiar Stile, abstract from the unintelligible Terms of the Schoolmen; not to make good Disputants, but to promote *Christian Knowledge* and *Virtue*; not to puzzle nor deceive, but to instruct and confirm my Readers, more especially the tender Part of Mankind, in the Knowledge and Love of GOD, and of his Son JESUS CHRIST, our Lord, to whom be Glory for ever and ever, Amen.

## A Holy Preparation for a Joyful Resurrection. An ANTHEM.

**D**EAR, dear Soul, awake, awake,  
Ah ! what Answer wilt thou  
make,  
When Christ in Glory shall appear,  
When he comes to take Account  
Of thy Sins that hourly mount  
By acting or neglecting here ?

2.  
Of that iresful Day to come,  
That red dreadful Day of Doom ;  
Th' affrightning Terror to prevent,  
Bleeding Tears let Hearts distill,  
Right reform thy crooked Will,  
And speedily repent, repent.

3.  
That, that dreadful Day of Ire,  
Shall dissolve the World in Fire,  
As holy Prophets have foretold :  
O ! What Horror will be then,  
When the Lord shall come again,  
Our Deeds of Darkness to unfold.

4.  
Shrillest Trumpets thund'ring Sound  
Thro' Earth's Entrails shall rebound  
To summon all before the Throne :  
Nature, Death, shall stand amaz'd,  
When the Dead alive are rais'd,  
To hear their Judgment ev'ry one.

5.  
Open shall the Books be laid,  
Wherein what we have mis-said,  
Misdone, misdeem'd, is regist'red ;  
So that when the Judge is set,  
Closest Crimes conceal'd, as yet  
Reveal'd, shall be punished.

6.  
Then alas ! what shall I say,  
To what Patron shall I pray,

Since the justest are not clear :  
King of awful Majesty,  
Health of all that Hope on thee,  
My saving Health as then appear.

7.  
Jesu, Lord, my Suit attend,  
Oppose thee to th' accusing Fiend,  
Rememb'ring once thou cam'st for me  
Weary seeking, wilful Loss,  
Mockt, torn, tortur'd on the Cross,  
In vain those Sufferings may not be.

8.  
Just Judge of each Condition,  
Gracious, grant me free Remission ;  
Let not my Works receive their Meed :  
Sighing, I lament my Sin,  
Tears without, and Fears within,  
Break not dear God, this bruised Reed.

9.  
Mary's Sin thou didst remit,  
Thief on the Cross, thou didst acquit ;  
Like Hope in me thou dost inspire :  
For this gracious Grace of thine,  
For no Worth or Work of mine,  
Lord save me from th' infernal Fire.

10.  
Point my Place among the Sheep,  
Sundered from the Goats me keep,  
Dispositiong me on thy right Side :  
That the Cursed being cast  
Into Flames that ever last,  
I with the Blessed may abide.

### CANTATA.

Full of Joy, Bliss, endless Glory,  
Freed of Fear, Grief, sinful Folly,  
Loud singing, *Holy ! Holy ! Holy !*

AMEN.

TABLES of Scripture Measure, Weights, and Coins,  
accurately calculated, and by Decimal Arithmetic,  
reduced to our English Valuation.

It is to be observed, that from Solidity, ariseth Weight in all sublunary Bodies ; and by Weight we measure the Value of Coins ; therefore Weights and Coins are joined together in the third Table.

*( $\approx$ ) I use ( $=$ ) to signify Equal, and ( $,$ ) is called Separatrix, parting Decimals from Integers.*

T A B L E I.  
M E A S U R E S o f A P P L I C A T I O N.

		Inches,	Dec.	Foot,	Dec.
The King's Cubit	As 12 is to 1 so is 21	,888		= 1	,824
A Span the longer	= $\frac{1}{2}$ Cubit	= 10	,944	=	,912
A Span the less	= $\frac{1}{3}$ D°	= 7	,296	=	,608
A Hand's Breadth	= $\frac{1}{8}$ D°	= 3	,684	=	,304
A Finger's Breadth	= $\frac{1}{72}$ D°	=	,912	=	,076
A Fathom is	= 4 D°	=		7	,296
Ezekiel's Reed	= 6 D°	=		10	,944
Schaenius	= 80 D°	=		145	,92
The Mile	= 4000 D°	=		7206	
Stadium $\frac{1}{16}$ Mile	= 400 D°	=		729	,6
A Hair's Breadth	= $\frac{1}{48}$ of an Inch				
Parasang, 3 Miles 12000 Cubits	= 4 English Miles and 580 Feet.				

A common Cubit is  $1\frac{1}{2}$  Foot. A common Reed  $6\frac{1}{2}$  Cubits. A Holy Cubit, 1 Yard. A Pace, 5 Feet. A Furlong, 125 Paces. A Sabbath Day's Journey, 600 Paces.

T A B L E II.  
M E A S U R E S o f C A P A C I T Y.

	Wine Gall.	Pints.	Inches.
Epha or Bath	—	7	4 $\frac{1}{2}$
Chomer or Homer,	—	75	5 $\frac{1}{2}$
Seah, $\frac{1}{3}$ of Ephah	—	2	4 $\frac{1}{2}$
Hin, $\frac{1}{6}$ of Ephah	—	1	2 $\frac{1}{2}$
Omer, $\frac{1}{16}$ Ephah	—	0	0 $\frac{1}{2}$
Cab, $\frac{1}{16}$ D°	—	0	3 $\frac{1}{2}$
Log, $\frac{1}{17}$ D°	—	0	10 $\frac{1}{2}$

Note. A Bath is  $\approx$  to 9 Gallons 3 Quarts. A Pot, or Sextary,  $1\frac{1}{2}$  Pint. A Measure, or Chœnix, 1 Quart. A Firkin  $4\frac{1}{2}$  Gall. The Metretes of Syria (Job ii. 6.)  $\approx$  to 10 Gall.  $7\frac{1}{8}$  Pints. The Eastern Cotyla,  $\frac{1}{100}$  of an Ephah, or  $\frac{1}{2}$  Pint 3 Inches,  $\approx$  to just 10 oz. Averdupoise, Omer 100, Ephah 1000, and Chomer 10,000 oz. D°. So that by these Weights, all Measures of Capacity may be recovered.

## T A B L E III.

## M E A S U R E S of W E I G H T S and C O I N S.

	G r a i n s .	P e n c e .	D e c .	L .	s .	d .
A Shekel is =	219 =	23	,2875 =	2	4	$\frac{1}{2}$
Bekah, $\frac{1}{2}$ Shekel =	109 =	14	,1437 =	1	2	$\frac{1}{4}$
Gerah, $\frac{1}{16}$ Bekah =	11 =	1	,41437 =	1	1	
Maneh = 100 Shekels =	21900					
Maneh in Coin = 60 Sh.	13140 =	1697	,25 =	7	1	5
Tal. of Silver = 3000 Sh.	657000 =	84862	,5 =	353	11	10
Tal. of Gold the same Weight =			=	5075	15	7
The Golden Darios = 12 Gerahs =	131	,4		1	0	4

Roman Money mentioned in the New Testament.

Denarius, Silver, is  $7d.\frac{3}{4}$ . Asses, Copper,  $\frac{3}{4}$  Assarium,  $1d\frac{1}{2}$ . Quadrans,  $\frac{3}{4}$ . A Mite,  $\frac{1}{3}$  of a Farthing. A Drachm, or Penny is  $7d\frac{1}{4}$ . The smaller Shekel, or Didrachm,  $1s. 3d.$  An Assary, or Farthing,  $\frac{3}{4}$ .

## T A B L E IV.

## M E A S U R E S of S U R F A C E.

1. The Table of Shew Bread, *Exod. xxv. 23.* is said to be two Cubits long, and one broad, = to 94 square Inches.

2. The two Boards of the Tabernacle, each 10 Cubits long, and  $1\frac{1}{2}$  broad. *Exod. xxvi. 6.* being rectangular, must contain 15 square Cubits = to 50 square English Measure.

3. Numb. xxxv. 3, 4, 5. Moses limits the Levites Fields, &c. by 1000 Cubits, = to  $\frac{1}{4}$  Mile and 168 Yards English to be measured thus, on each Side of each City, 2000 Cubits, bounded on every Side by 1000 Cubits: These two Sides multiplied into each other, will produce a Million of square Cubits; which reduced will be found to be 76 Acres, 1 Rood, 20 Perches, 80 square Feet.

## A T A B L E of T I M E.

1. Abib, or Nisan	{ March, April,	7, Ethenim, or Tirzi,	{ September, October,
2. Ziff, or Jair,	{ April, May,	8, Bul, or Merchesuan,	{ October, November,
3. Sivan,	{ May, June,	9, Chislu,	{ November, December,
4. Thamuz,	{ June, July,	10, Thebeth	{ December, January,
5. Ab,	{ July, Aug.	11, Shebeth	{ January, February,
6. Elul,	{ Aug. Sept.	12, Adar, or Veader,	{ February, March.

The first Watch is from Six till Nine at Night. The second, or middle Watch, from Nine to Twelve. The third Watch, or Cock-crowing, from Twelve till Three in the Morning. The fourth, or Morning Watch, from Three till Six.

## SILENUS's SONG.

**H**E fung the secret Seeds of Nature's Frame ;  
How Seas, and Earth, and Air, and active Flame  
Fell through the mighty Void, and in their Fall  
Were blindly gather'd in this goodly Ball.  
The tender Soil then stiff'ning by Degrees,  
Span from the bounded Earth, the bounding Seas.  
Then Earth and Ocean various Forms disclose,  
And a new Sun to the new World arose.  
And Mists condens'd to Clouds obscure the Sky,  
And Clouds dissolv'd the thirsty Ground supply.  
The rising Trees the lofty Mountains grace ;  
The lofty Mountains feed the Savage Race,  
Yet few, and Strangers in th' unpeopled Place ;  
From thence the Birth of Man the Song purfu'd,  
And how the World was lost, and how renew'd.

Dryden's VIRG. Eclog. VI.

*The FIRST AGE of the World.*  
Gen. v. — vii.

	Years.	
A Dam begat Seth when	130	Terah begat Abraham at
Seth had Enos at	105	Abraham departed out of Chaldea
Enos begat Cainan at	90	at 70
Cainan begat Mahalaleel at	70	From the Flood unto ditto
Mahalaleel begat Jared at	65	363
Jared begat Enoch at	162	<i>The THIRD AGE of the World.</i>
Enoch begat Methuselah at	65	Exod. xii. Gal. iii.
Methuselah begat Lamech at	187	Abraham was in Haran
Lamech begat Noah at	182	And departed in the
Noah, at the Deluge was	600	He begat Isaac when
From Adam to Noah's Flood	1656	Isaac begat Jacob at
		Jacob and his Family went into
		Egypt at
		Israel was in Egypt
		Moses conducted them thence at
		Divided between Amram and
		Kohath
		Kohath begat Amram at
The Flood continued 10 Days &	1	67
Shem begat Arphaxad after	2	Amram begat Moses at
Arphaxad begat Salah at	35	65
Salah begat Eber when	30	From Abraham's departing from
Eber begat Peleg at	34	Ur, in Chaldea, till the de-
Peleg begat Reu at	30	parting of the Children of
Reu begat Serug at	32	Israel from Egypt
Serug begat Nahor at	30	440
Nahor begat Terah at	29	<i>The</i>

*The SECOND AGE of the World.*  
Chap. viii. — xii.

The Flood continued 10 Days &	1	From Abraham's departing from
Shem begat Arphaxad after	2	Ur, in Chaldea, till the de-
Arphaxad begat Salah at	35	parting of the Children of
Salah begat Eber when	30	Israel from Egypt
Eber begat Peleg at	34	440
Peleg begat Reu at	30	<i>The</i>
Reu begat Serug at	32	
Serug begat Nahor at	30	
Nahor begat Terah at	29	

*A brief CRONOLOGY.*

<i>The FOURTH AGE of the World.</i>		
1 Kings vi.		
Moses remained in the Wilderness	40	
Joshua and Othniel ruled	40	
Aioth	70	
Deborah	40	
Gideon	40	
Abimeleck	3	
Thola	23	
Jair	22	
Without a Captain	43	From the building the Temple to the Captivity of Babylon
Jeptha	6	419
Ibzan	7	
Elom	10	
Abdon	8	
Eli, a Judge and Priest	44	<i>The SIXTH AGE of the World.</i>
Samuel and Saul	40	Ezra vi.
David was King	43	The Captivity continued
Solomon began building the Temple in the Year of this Reign	4	70
	483	Restored to Freedom in the Year of Cyrus
From the going of the Israelites out of Egypt to the first building of the Temple.		1
		The Temple begun to be built
		2
		Finished in the
		45
		And Year of Darius
		6
		After that Darius reigned
		20
		Nehemiah went to build the City, which was finished in
		32
		In all, from building the Temple again
		26
<i>The FIFTH AGE of the World.</i>		
2 Chron. ix.		
Solomon reigned	36	Jerusalem rebuilt after the Capti- vity
Rehoboam	17	143
Abijah	3	<i>The SEVENTH AGE of the World.</i>
Asa	41	Daniel ix.
Jehosaphat	25	From the rebuilding of Jerusalem
Jehoram	8	66 Weeks, each Week seven Years
Ahaziah	1	462
Athaliah the Queen	7	For, from the 32d Year of Darius, unto the 42d of Augustus, was
Joash	40	just so many Years; so that
Amaziah	20	from Adam unto Christ are
Uzziah	52	3963 Years, 6 Months, and 10 Days.
Jotham	16	

*N. B. Chronology* is the Doctrine of Time, which (according to the Motto in my Supplement to the Almanacks for 1752) is the Interval of the World and Motion, divided into such Parts as are chiefly measured by the stated Revolution of the Sun and Moon; and in the above Account is found short by 37 Gregorian Years, therefore I have settled my Chronology in the other Parts of this Book, by the Year 4000.

## A

# FORM of PRAYER,

Founded on the SCRIPTURAL ACCOUNTS  
of our FALL in *Adam*, and Glorious Re-  
storation by JESUS CHRIST.

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*Ye thoughtless Sinners, that neglect to pray,  
Bid not yourselves Good-morrow, nor Good-day.*

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## The INTRODUCTION.

The Life of the *Christian Religion* consisteth not in prating of Scripture Phrases and formal Worship; but in Faith and good Works, practising of Scripture Duties. *Religion* undefiled is the fair *Daughter* of the *Almighty*, the *Queen* of *Heaven*, and *Beauty* of the whole *Earth*. *Religion* is the *sacred Anchor*, by which the Great *Ship* of the *State* is held fast, that she may not be split upon the *Quick-sands* of popular *Tumults*, or on the *Rocks* of *Sedition*. She is the *Pillar*, on which the great *Fabric* of the *Microcosm* standeth; and all human *Societies*, and civil *Associations* without her are but *Ropes* of *Sand*, *Stones* without *Mortar*, and *Ships* without *Pitch*. Let *Religion* be in your *Families*, as the standing *Business* of the *House*. Let them have your *Prayers* as duly as their *Meals*; and let every *Family* with you be a *Christian Church*, seeing that you are not carried away with the fine *Flowers* and green *Leaves*, but with the solid *Fruits* of *Religion*, consisting in *Righteousness*, *Peace* and *Holiness*, without which, no *Man* shall see the *Lord*.

## The Epistle to the R E A D E R.

**H**E that hath set up CHRIST in his Heart, will be sure to study to set him up in his House. Let *Meekness, Innocence, Gentleness, Courtesy, Truth and Integrity* run like an even Thread, and thine out with a *Lustre*, that will recommend your Conversation to all *Men*. That *Love, Loyalty, Reverence, Duty, Tenderness, Care and Vigilance*, in the several *Charges* of a Christian. Let every Householder say with Joshua, *I and my House will serve the LORD, Josh. xxiv. 15.* And resolve with David, *to walk within his House with a perfect Heart, Psal. ci. 2.* Knowing that those Souls which are committed unto you, if they are lost, will be required at your Hands. This is a heavy Charge, and shews how you are often to take an Account of the Souls under your Care, concerning their Spiritual *Estates*, and upon the Necessity of Regeneration and Conversion, in order to their Salvation. Follow CHRIST's Example to his Family, the *Disciples*, and let the solemn Reading of the Word, Prayer, and singing of Psalms, Hymns, and Spiritual Songs, be your Family Exercises, *Psal. cxviii. 15. Isai. xxxiv. 16. Mat. xiii. 10. Mark iv. 10, 11. Luke ix. 18.* Be strict in the Sabbath. Let the Morning and Evening Sacrifice of solemn Prayer be daily offered up in all your Families, for why will ye let the Wrath of God be among you, *Psal. xcii. 1, 2. Exod. xxx. 7, 8. Jer. x. 25. Luke i. 9, 10. Eph. vi. 18.* In a Word, the Blessing of all will be given to thee, O Man, who asks it for thy Family, *Jer. xxxi. 11, 12. 2 Sam. vii. 29.* What is thy Busines to refuse thy Blessing. Say not, I am not able nor worthy. Use the one *Talent*, and GOD will give thee *Increase*. Thou mayst join with thy abler Neighbours, GOD hath great Regard to joint Prayer, *Acts xii. 5. 2 Col. i. 11. James v. 4 to 19.* And you will profit thereby. Put every one in your Family upon *Prayer*. Get them the Help of a *Form* till they can do without it. We have extraordinary good ones in the *Liturgy* of our *Church*; observe that they perform it. Give them Directions how to *pray*, and remind them of their *Sins*. For this was the Practice of St. John, and of JESUS, *Luke xi. 12, &c.* Set up *Catechising* in your *Families*, at least once a *Week*. Teach these Things diligently to your *Children*, and talk of them as you sit in your *Houses*, &c. *Deut. vi. 6. Train them up in the Way wherein they should go, Prov. xxii. 6.* GOD so commended Abraham that he would teach his *Children* and *Household*, *Gen. xviii. 16.* And he had many instructed *Servants*, *Gen. xiv. 14.* And will not you share with neither the *Praise* nor the *Promise*. CHRIST honoured *Catechising* with his *Presence*, *Luke ii. 46.* And will not you answer the Calls of divine *Providenc*e, remove the *incumbent* and prevent the *impending Calamities*.

The

## The Marks of the UNCONVERTED.

1. *The Unclean.* These are reckoned among the Goats ; have their Names registered in many Places of Scripture, and are to have their Part in the Lake that burneth with Fire and Brimstone. *Eph. v. 5.*  
*1 Cor. v. 9, 10. Rev. xxi. 8.*

2. *The Covetous.* These are ever branded for Idolaters ; and the Doors of the Kingdom of Heaven is shut against them by Name.  
*1 Cor. vi. 9, 10. Eph. v. 5. Col. iii. 5.*

3. *Drunkards.* Not only such as drink away their Reason, but such as are too strong for strong Drink. The Lord declares they shall have no Inheritance in the Kingdom of God, *Isa. v. 11. xii. 22. Gal. v. 21.*

4. *Liar.* The God that cannot lye hath told them, that there is no Place for them in his Kingdom ; but their Portion is with the Father of Lyes, in the Lake of Burnings, *Psal. xv. 1. Prov. vi. 17. John viii. 44. Rev. xxi. 8, 27.*

5. *Swearers.* The End of these without speedy Repentance, is swift Destruction, and unavoidable Condemnation before the Lord, who strictly commanded his Name should not be taken in vain, *Zech. v. 1. James v. 12.*

6. *Railers and Backbiters.* That love to take up a Reproach against their Neighbours, throw Dirt in their Faces, and wound them secretly behind their Backs, *Psal. xv. 1, 3. 1 Cor. v. 11. and vi. 10.*

7. *Thieves, Extortioners, Oppressors, and such like.* That rob the Poor, and over-reach their Brethren ; these must know that God is the Avenger of all such, *1 Cor. vi. 9, 10. 1 Thess. iv. 6. James v. 2, 3.*

8. *Profaners of the Lord's Day.* That do not hear his Word, nor call upon him in Prayer. That mind not their own Souls, nor their Families, but live without God in the World, and consume the People, *Psal. xiv. 4. and lxxix. 6. Eph. ii. 12. and iv. 18. John viii. 47. and xv. 4.*

9. *Frequenters of evil Company.* God hath declared he will be the Destruction of all such, and that they shall never enter into his Rest, *Psal. xv. 4. Prov. ix. 6. xii. 20.*

10. *Scoffers at Religion.* That make a Scorn of precise Walking, and at the diligent Servants of the Lord, and their Profession, making a Laugh at Religion. Let such wicked Despisers of God know, they are given over to the Enemy, and the Wrath of the Lord is against them, *2 Chron. xxxvi. 16. Prov. iii. 34, and xix. 29.*

*These altogether are in the Gall of Bitterness, and the Bond of Iniquity, they live in Enmity with God, carry their Marks in their Foreheads, and are undoubtedly the Sons of Death and the Devil.*

## A

## P R A Y E R for the M O R N I N G.

## Ejaculations to be used by the Master and Family.

M. Arise, thou that sleepest, and C H R I S T will give thee Light.

F. To thee, O Lord, do We lift up our Eyes, our Hands, and our Hearts.

M. Set a Watch, O Lord, before my Mouth, and keep the Door of my Lips.

F. Our Voice shalt thou hear betimes in the Morning ; in the Morning will We direct our Prayers unto thee.

M. O, let not my Heart be inclined to any evil Thing ; but hold thou up my Goings in thy Paths, that my Footsteps slip not ; preserve my going-out and coming in, from this Time forth, for evermore.

F. Lead us forth in thy Truth, and learn us ; give thy Angels Charge over us, to keep us in all our Ways : In thee shall be our Hope all the Day long, for thou art the G o d of our Salvation.

**D**EARLY beloved in the Lord, we are taught by the Word of G o d, to confess our Sins with an humble, penitent Heart, to the End that we may obtain Forgiveness of the same : To learn and know his infinite Goodnes and Mercy ; and to keep in Remembrance that glorious Being, by whom we live, move, and are taught to believe.

I believe in one G o d, the Father Almighty, Maker of Heaven and Earth, and of all Things visible and invisible, &c.

M. O G o d, we have heard with our Ears, and our Fathers have declared unto us the noble Works that thou didst in their Days, and in the old Time before them.

F. O Son of David have Mercy upon us, and hear us.

M. Favourably with Mercy, hear our Prayers, O C H R I S T.

F. Graciously hear us, O C H R I S T, graciously hear us, O L O R D C H R I S T.

M. F. Lord have Mercy upon us !

M. F. C H R I S T have Mercy upon us !

M. O Lord, let thy Mercy be shewed upon us.

F. As we do put our Trust in thee.

*Note*, That any of the Collects in our Common Prayer Book may be used here, according to the Season of the Year.

Let

## Let us pray.

WE humbly beseech thee, O Father, most holy, merciful, and gracious God, to look upon our Infirmitie; and grant that in all our Troubles we may put our whole Trust and Confidence in thy Mercy, and evermore serve thee in Holiness and Pureness of Living, to the Honour of thy Name. And grant that all they that do confess the Truth of thy holy Word, may live in Unity and godly Love, with a full Trust of thy Mercy, and with a quiet Conscience.

We here with Reverence humbly appear before the Throne of thy Glory, to offer up our Tribute of Praise, Prayer, and Thanksgiving, and sing with Joy to our great Creator. It was thou, O Lord God, that framedst our Bodies of the Dust of the Earth, and gavest us a Soul after thy own Likeness, too glorious to behold. It was thou that madest us, and not we ourselves, and freely bestowed upon us all the rest of thy Creatures, having kindled Warmth and Brightness in the Sun, who sheds his generous Beams, and freely scatters them on every Side, gilding all the World with his bounteous Light, and kindly cherishing it with his fruitful Heat. Thou also beauteously garnishedst the Firmament with a Moon and Stars to govern and give Light by Night. Thou spreadest the Air, and didst stow it with Flocks of Birds. Thou didst gather the Waters, and replenish them with Shoals of Fishes. Thou establishedst the Earth on a firm Foundation, and didst furnish it with the Beasts of the Field, with Flocks and Herds, and richly adornedst it with innumerable Varieties. Every Element is filled with thy Blessing, and all the World with thy liberal Mercies. Thou spakest the Word, and they were made: Thou commandest and they are still preserved, governing all their Motions in perfect Order, and distributest to each its proper Office, contriving the whole into one vast Machine, a spacious Theatre of thy own unlimited Greatness. O glorious Architect of universal Nature, who disposest all Things in Number, Weight, and Measure. How does thy Greatness and supreme Excellency command us to reverence and stand in Awe of thee. Not for themselves alone, did thy Hand produce the holy Angels; but partly to receive in Charge thy little Flock, and watch over them in this Wilderness, till thou gatheredst them to the Folds of Blis. Not for themselves at all, O bounteous Lord, were the other Parts of this huge Creation framed, but to sustain our Lives in the Way, and carry us on to our eternal Home. Thou madest us Lords over all thy Creatures here below, and but little inferior to thy glorious Angels above. Thou compelledst universal Nature to serve us without Reward, and designedst us an Age of pure Delights, in that sweet and fruitful Garden, where having led a long and pleasant Life,

Life, thou promisedst to transplant us to thine own Paradise. How admirable is thy Name, O Lord, over all the Earth ! How wise and gracious the Counsels of thy Providence ! After thou hadst thus prepared the World, as a House ready furnished for Man to inhabit, thy mighty Hand framed our Bodies of the Dust, and built them in a Shape of Use and Beauty. Thou didst breathe into us the Spirit of Life, and fit us with Faculties proportioned to our End. Thou gavest us a Soul to govern our Bodies, and enduedst us with Reason to command in our Soul. Thou revealdest to us a Law for the Improvement of our Reason, and enablest us by thy Grace to observe that Law, but by one sinful Act of Disobedience we fell, and by that original Guilt we became the Children of Condemnation, under heavy Displeasure. For from thenceforth our Bodies were doomed to Dissolution, and condemned to return to the Dust from whence they were taken ; from thenceforth our Appetites became brutish and sensual, and rebellious against the Laws of right Reason. The glorious Image of thee, O God, is defaced ; the apostate Spirit that tempted to the Sin, has infected our Nature with his own Resemblance, and wretched Creatures that we are, we quite forget thee our God that made us ; we neglect thy holy Rules and Commands, and are altogether wretchedly miserable before thee. We fill our Heads with Thoughts that will undo us, doing that which we ought not to do, leaving that undone which we ought to do, and there is no Help in us : But we beg, O most merciful Father, that thou wouldst be pleased to direct our Ways, and teach every Passage of our remaining Life, to express the Acknowledgments due to thee. All thy Works praise thee, O Lord, and thy Saints give Thanks unto thee. They shew the Glory of thy Kingdom, and talk of thy Power, and thy Glory ; for thy Kingdom is an everlasting Kingdom, and thy Dominion endureth throughout all Ages. Thou art the sole Lord and Proprietor of all Things thou hast made ; all Things do necessarily depend on thee. Thou madest Man for thyself, and all Things visible for Man : Give us Grace, we beseech thee, humbly to admire the Fullness of them all, that by observing the Orders thou appointedst here in this lower Region of Motion and Change, we may all grow up to be happy hereafter, in that State of Permanency and eternal Rest. And, O Lord God of Heaven and Earth, bleſs us, and keep us, give thy Angels Charge over us, to lead us in the Way of Righteousness, increasing more and more in the Knowledge and Love of thee ; may every Blessing be a Motive of our Gratitude, and every Creature thou hast made a Step of Approach towards thee, so shall we faithfully observe their Ends, and happily at last arrive at our own using them only to entertain us here, till our Souls be prepared for the Life of Heaven, till they become full ripe for thee, and fly away to thy

thy holy Presence, there to reign with thee for evermore. From a Sense of these Mercies and thy Preservation of us the Night past, our Souls may blush for Shame and weep for our Sins; but grant we may arise to Newness of Life, and out of Pity consider our deplorable Case, our weak Infirmities, and strengthen us with thy abounding Grace, through Jesus Christ our Lord, Amen.

*Or this.*

O Almighty and most merciful Father, we humbly desire to praise thy holy Name for all thy Goodness and Loving-kindness towards us; but more especially for thy infinite Love and Compassion to Mankind, in sending thy Son to become Man, and to die for us, to save us from our sad and last Estate of Sin and Misery, by the Transgression of our first Parents, and to purchase and propose Pardon and Salvation to us at the Price of his own Blood. Enable us by thy holy Spirit to overcome every corrupt and sinful Inclination, to mortify every vile and irregular Passion, and to bring both our Souls and Bodies under the Government of Reason and Religion, with a just and charitable Heart to all our Neighbours, and with a temperate, contented and humble Mind, in every Condition and State of Life, unto which thou shalt please to call us. Oh! give us Grace to accept and partake of it, upon the gracious Conditions of Repentance and Obedience, on which it is offered to us by the Gospel, that we may never neglect so great Salvation, nor by Impenitence and Continuance in Sin, make ourselves incapable of it. But incapable we must be, unless thou have Pity upon us; for as we are conceived in Sin, and brought forth in Iniquity, so ever since, as thou hast added to the Number of our Days, we have increased the Number of our Sins. Impurity and Imperfection cleave to our best Performances. What shall we say unto thee, because of these Things? Tribulation and Anguish, Indignation and Wrath is the due Portion of them that do evil; and if thou should'st abandon us, and cast us out of thy Sight, we must confess that thou art righteous, and that we reap but the Fruits of our own Ways, and suffer the deserved Punishment of our Iniquities. But, O most merciful God, who art slow to Anger, and of great Pity, and who wouldest not the Death of a Sinner, nor have none to perish, but all to come to Repentance, and live: Work in us, we beseech thee, a true and lively Faith, purify our Souls from all Uncleanness, let the Merits of thy Son render it effectual to the Forgiveness of our Sins. O let the Blood of Christ, who through the eternal Spirit offered himself without Spot to God, purge our Consciences from dead Works to serve the living God, that we may find the Power of his

his Death in our dying to Sin, and rising to Righteousness; in having our old Man crucified with him, that the Body of our Sin may be destroyed, that henceforth we may not serve Sin, but live as becomes the Gospel of Christ, denying all Ungodliness and wordly Lusts, to live soberly, righteously, and godly; soberly as a Duty we owe to ourselves, righteously as a Duty we owe our Neighbours, and godly as a Duty we owe to thee our great Creator and Preserver; persevering to the End in this present World; that all our Affections, Thoughts, Words and Actions may be sanctified by thy Grace, and tend to the Promotion of thy Glory. And now, O Lord, bless and preserve us for thy Name's Sake; bless us this Day both in our Souls and Bodies; in our going out and coming in, and in all we shall set our Hands unto, that so we may serve thee with a free and cheerful Mind, and make it our Meat and Drink to do thy blessed Will, and improve more and more in all Virtue and true Holiness; the Habits of which are requisite to fit and prepare us for the Happiness of Heaven, to bring us to an Inheritance incorruptible, and that fadeth not away; but is reserved in Heaven for those who are kept by the Power of God through Faith unto Salvation, by the Act of Grace, freely given to all that ask it. These Mercies, and whatever else thou knowest to be most convenient for us, we do humbly beg in the Name, and for the Sake of Jesus Christ, our only Mediator and Advocate with the Father, to bring us to that blessed Inheritance with all thy faithful People, prepared before the Foundation of the World. To whom with thee and the Holy Ghost, be Glory, Prayer, Praise, and Thanksgiving for ever and ever; Hosanna to the Son of God, Glory in the Highest, Peace on Earth, good Will towards Men. O Lord, let all thy Works praise thee, and blessed be that dear Redeemer the Saviour of Mankind, who maketh Intercession for us at thy Right-hand, from whence he shall come to judge the Just and Unjust, those that have done Good to the Resurrection of Life, and those that have done Evil to the Resurrection of Damnation; and hath given us Confidence to come unto thee in his Name, who hath taught us to sum up all our Prayers in his own Words, saying,

*Our Father, which art in Heaven, hallowed be thy Name, &c.*

Let us sing to the Praise and Glory of God, the first Psalm, &c. New Version, then *Gloria Patri.*

After this an extempore Prayer, confessing and bewailing particular Sins; and thanking God for singular Mercies and Blessings, may be used by way of Rotation, both in Families and Schools.

*The Grace of our Lord Jesus Christ, &c.*

A PRAYER

## A

## P R A Y E R for the E V E N I N G.

## E JACULATIONS.

M. Let our Prayers, O Lord, be set forth in thy Sight as the Incense, and let the lifting up of our Hands, be as the Evening Sacrifice.

F. For thou, O Lord, hast granted me loving Kindness in the Day-time, and therefore in the Night Season I will think on thee, and make my Prayer unto the God of my Life.

M. O thou that saidst, Let there be Light, and there was Light; open thou our Eyes that we sleep not in Death.

F. O give Thanks unto the Lord for he is good, and his Mercy endureth for ever.

M. Have Mercy upon us this Night, O blessed JESUS, who didst die and rise again for us, that whether we wake or sleep, we should live together with thee.

F. Consider and hear me, O God, and hide me under the Shadow of thy Wings, and let my Soul rest in thee.

**D**EARLY beloved Brethren, we are taught by the Word of God to confess our Sins, with an humble, penitent Heart, to the End that we may obtain Forgivenes of the same, &c.

I believe in God the Father Almighty, Maker of Heaven and Earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, &c.

Then shall the Master say,

Hear what comfortable Words our Saviour Christ saith unto all that truly turn to him. St. Matt. xi. 28. St. John iii. 16.

Come unto me, all ye that labour and are heavy laden, and I will give you Rest. For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish but have everlasting Life.

Hear also what St. Paul saith, 1 Tim. i. 15.

This is a faithful Saying, and worthy all Acceptation, that JESUS CHRIST came into the World to save Sinners, of whom I am chief.

Hear also what St. John saith.

My little Children, these Things I write unto you, that ye sin not. And if any Man sin, we have an Advocate with the Father, JESUS CHRIST the righteous, 1 St. John ii. 1.

M. Lift up your Hearts.

F. We lift them up unto the Lord.

M. Let us give Thanks unto the Lord our God.

F. It is meet and right so to do.

*M. Glory be to the Father, and to the Son, and to the Holy Ghost.*

F. As it was in the Beginning, is now, and ever shall be, World without End, Amen.

## Let us pray.

**A**LMIGHTY and everlasting God, we thy sinful and unworthy Creatures, do here most humbly present ourselves before thee; to confess our manifold Sins, to acknowledge thy Mercies, and to bewail our Abuses of them; we confess, O Lord, we are defiled in our very Nature, unhappy Man, at first created just and righteous, as every Work comes fair from thy Hands. When we lay asleep in the Shades of nothing, thou awaked us into the Being of an accomplished Body; an immortal Spirit; and printed on our Souls thy own Similitude, promising to our Obedience thy own Felicity, creating a whole World to serve us here, and provided a Heaven to glorify us hereafter. But what Return did we make; all those Privileges did our first Parents lose, by eating of the Tree of Knowledge of Good and Evil. By this one Sin the Favour of thee our God was forfeited, and we are all by Nature the Children of Wrath. But after thou hadst passed Sentence of Condemnation, then did our Misery move thy Compassion. Then did thy wonderful Mercy condescend to comfort us by making the first Promise of a mighty Saviour: A Saviour that should conquer him who now had the Power of Death, and who is become Ruler in the Children of Disobedience. After this the World exacted a Deluge of Justice, to drown their Deluge of Iniquity; and here alas! had been the End of Man, hadst not thou our wise Creator, reserved a few choice Plants to replenish the Earth with more hopeful Fruits. Justice was provoked again to bring a Cloud over the Earth but Mercy discovered a Rainbow in the Cloud, and then thou rememberedst thy Promise, allaying their Punishment with a milder Sentence, and only scatteredst them from the Place of their Conspiracy; which yet thy Providence turned into a Blessing by making it an Occasion of peopling the World. Still their rebellious Nature disobeyed, and neither feared thy Judgments, nor valued thy Mercies, but with an heaven daring Emulation propagated Sin, as far as thy Goodness propagated Mankind. Then didst thou select a private Family, and encrease and govern them with a particular Tenderness, giving them a Law by the Hands of Angels, and engaged their Obedience by a thousand Favours, but they likewise neglected their Duty to thee, and fell in Love with the Ways of Death. When thou hadst thus used many Remedies, and their Diseases was beyond their Power to cure; when the Light of Nature proved too weak a Guide, and the general Flood too mild a Correction; when the Miracles of *Moses* could not soften their Hearts, nor the Law of Angels bring them to Perfection. Then, O God of pure and perfect Holiness, thou graciously wert pleased to stay for us, and all that Time

prepare

prepare us for thy Coming ; from the Beginning entertaining us with Hope, and through every Age confirming our Faith. How easily didst thou engage to relieve us, promising that the *Seed of the Woman should break the Serpent's Head.* How often didst thou repeat thy Promise to *Abraham*, that in his *Seed all the Nations of the Earth should be blessed?* How many Times did thy Mercy invent by unquestionable Tokens, to give Notice of thy coming by the antient Prophets. Thus did thy holy Servants prophesy of thee ; thus did their Children sing thy Praise ; in soft and gentle Words they foretold every Circumstance. When all was reduced to this desperate State, and no imaginary Hope left to recover us, behold the eternal Wisdom of the eternal Father finds a strange Expedient, the last and highest Instance of Almighty Love ; he resolves to cloath himself with our *Flesh*, and come down among us, and die to redeem us. Thus the eternal Father introduces his Son, commanding all the Angels of God to worship him. And thou, O adorable Son of God, Son co-eternal and equal with the Father, thou didst undertake to redeem us by an amazing Way ; thou didst undertake our Help, when it was not in the Power of any Creature to help us. Then didst thou undertake to ransom us from our Misery, in the Fulness of Time, so that becoming thy Servants in the Kingdom of Grace, we may live and reign with thee in the Kingdom of Glory for ever and ever. *Amen.*

*Or this.*

O Kind Redeemer of Mankind, thou didst descend into this miserable World ; and while here thou wentest about doing Good, and infusing the Light of thy saving Instructions ; by taking the human Nature into a personal Union with the divine, thou didst put thyself into Subjection under the Law ; and by thy spotless Life and patient Death, thou hast satisfied all the Demands of it for us, so that believing in thee, we are righteous by thy Life, and our Sins are attoned for by thy precious Death ; thy Death upon the Cross was an all-sufficient Sacrifice for the Sins of the whole World : Narrow was once the Gate, and strait the Path to Bliss, and few there were that found it. Once in a popular City not ten Righteous were found, and on the whole Earth but eight that were saved. At first thou createdst *Adam* with all necessary Knowledge, and then ordainest the Patriarchs to inform their Families : Afterwards thou chargest the Angels to bring us thy Commands, and often inspiredst the Prophets to declare thy Will, and of thy infinite Goodness, 'ere we were born, thou hadst us in thy Thoughts, cameſt down from Heaven, and didſt dwell among us, to teach us the Way of Salvation ; thou didſt ſelect a Number of choice Disciples, and thoroughly instructed them in thy heavenly Doctrine, that they might keep alive the Memory of thee, and witness to all Nations thy stupendous Works ; thou didſt verify their Mission with the

Power of Miracles, and inflame their Hearts with the Fire of thy Spirit ; over all the World they proclaimed thy Gospel, and sealed it with their own Blood. O thou victorious Conqueror of Sin and Death, do thou assist us in this dangerous Warfare : O thou Refresher of distressed Spirits, do thou relieve us in this tedious Pilgrimage, make us still to thirst and sigh after thee, the living Fountain of life-giving Streams ; that at last we may come into the eternal Joy of our Lord, and reap the Fruits of our Labour ; a sweet delicious Life in the blest Society of Saints and Angels, with whom we shall dwell in perpetual Friendship, and be loved and esteemed by them for ever ; with ravishing Joy ; eternal Bliss ; dear Delights ; incomparable large Rewards. To behold thy Face, and to know even as we are known ; his is the Top of Happiness ; this is the supreme Perfection of our Nature : This, this alone is worthy to be the Aim of our Being ; the Hope and End of all our Labours. Thyself will be clearly unveiled before us, and openly shew us that great Secret, what it is to behold thy Face, a happy Secret, if once at last attained, if once we can but see the Face of our God in Glory ; to know the Immensity of thy self-subsisting Essence, and the infinite Excellence of all thy Attributes : To know the Power of the eternal Father ; the Wisdom of the uncreated Son, and the Goodness of the Holy Ghost ; in a Word, to know the incomparable Glories of the undivided Trinity. O what a Fire of Love will it kindle in our Hearts, when we shall see these shining Mysteries ; when our great God, like a burning Mirrour, shall strike his Brightness on the Eyes of our Souls ! O what excessive Joy will that Love produce when our Capacities shall be stretched to the utmost, and the rich abounding Object fill and overflow them. O what profound Respect will that Joy beget ! A Joy so infinitely high, and so eternally secure, when in an amorous Languishment we shall sweetly dissolve into a Sort of blissful Union with our first Beginning ; when, without losing what we are, we shall (according to our Capacity) become even what thou art ; and share in the Glories of Heaven, which God of his infinite Mercy grant we may all obtain. And now, O Lord, we bless thee for our Creation, for our continual Preservation, that of this Day in particular, and all the Blessings of this Life ; but above all, in the Expectation of the Glories of that which is to come ; by thine inestimable Love in the Redemption of the World by our Lord Jesus Christ, for his glorious Resurrection and Ascension into Heaven ; for his Intercession for us at thy Right-hand ; and for his sending to us the Holy Spirit to enlighten our Minds with the Knowledge of thy Will, and to shed abroad thy Love in our Hearts. We bless and praise thee for all the Means of Grace, and for the Hope of Glory ; and we beseech thee to give us that due Sense of all thy Mercies, that our Hearts may be unfeignedly thankful, and that we may shew forth thy Praise, not only with our Lips, but in our Lives and Conversations, by giving up ourselves to thy Service, and by walking before thee in Holiness and Righteousness all the Days of our Lives : And now, O Lord, take us into thy Care and Protection this Night ;

keep

keep us by thy Grace from all Works of Darknes, and defend us by thy Power from all Dangers ghostly and bodily, and from sudden Death ; give us a quiet and comfortable Repose, and when we awake in the Night Seafon, may we remember to call upon thee ; and in the Morning, help us to employ all our renewed Strength to thy Honour and Glory, through Jesus Christ our Lord, in whose blessed Name and Words, we commend ourselves, and all thy People to thy infinite Mercy, saying,

*Our Father which art in Heaven, &c.*

Let us sing to the Praise and Glory of God, Part of the 104th Psalm, &c.

After this an Extempore Prayer, suppose it by Rotation in Families and Schools.

*Gloria Patri.*

To Father, Son, and Holy Ghost,  
All Glory be therefore :  
As in Beginning was, is now,  
And shall be evermore.

That Peace which pacifeth all Understanding keep your Hearts,  
&c.

### A Prayer for the Sick.

Let us Pray,

Lord have Mercy upon us, and save thy Servant.

Christ have Mercy upon him, and send him Help from thy holy Place.

Lord have Mercy upon us, and let our Cry come unto thee.

*Our Father which art in Heaven, hallowed be thy Name, &c.*

O Most gracious God, look down from Heaven ; behold, visit, and relieve this thy afflicted Servant, who is fallen under thy Almighty Hand, and is sore grieved with Sicknes. Look upon him with the Eyes of thy Mercy, and extend thy accustomed Goodness to him, give him Comfort and sure Confidence in thee, sanctify thy fatherly Correction to him, that for what Cause soever this Visitation is, the Sense of thy Love and his own Weaknes, may add Strength to his Faith, and Seriousnes to his Repentance ; so that if it be thy Will, O Lord, to take him hence, he may be found acceptable in thy Sight, submitting wholly unto thee the Power of his Obedience, and walking forward in the right Way that leadeth to everlasting Life. Give him Grace, O Lord, in all his Troubles, chastise him at thy own good Pleasure, that he may be a Partaker of thy Holiness, and be like unto Christ by suffering patiently. And if thou thinkest fit

fit to restore him to his former Health, he may lead the Residue of his Life in thy Fear, and to thy Glory. Preserve him for evermore, consider his Contrition, accept his Tears. And, O Lord, hear our Prayers, assuage his Pain, and do for him as it shall seem most expedient unto thee: Forasmuch as he putteth his full Trust only in thy Mercy, impute not unto him his former Sins, but renew in him a new Mind and a new Heart, and strengthen him with thy holy Spirit, that after this painful Life is ended, he may live and dwell with thee in Life eternal. Prepare him, O Lord, against the Hour of Death. Let this Sickness be unto him a Recovery of his Soul, that when the last Trump shall sound, and the Dead shall be raised, he may appear without Fear, and receive the Kingdom, prepared from the Foundation of the World. Grant this, we beseech thee, O merciful Father, for Jesus Christ his Sake, our only Mediator and Advocate. Amen.

**F**AITHER of Light and Life, thou good Supreme, O teach him more and more by thy holy Spirit, to know what is really Good in the Hour of thy Visitation! And if thou art pleased to spare him a little longer, teach him thyself, and to know himself at best, a poor miserable Sinner. Save him from Folly, Vanity and Vice. From every low Pursuit, and hereafter feed his Soul with all divine Knowledge, conscious Peace, and Virtue pure, substantial, and never-fading Bliss. Now unto God's gracious Mercy and Protection we commit thee. The Lord make his Face to shine upon thee, and be gracious unto thee: The Lord lift up his Countenance upon thee, and give thee Peace both now and evermore, Amen.

*The Grace of our Lord Jesus Christ, &c.*

## Personal and Family Duties.

### *Upon waking in the Morning.*

Awake, O my Soul, unto the Lord, and open thou mine Eyes, that I may see the Wonders of thy Law, and arise from Death unto Life, Amen.

### *At Uprising.*

I arise from Rest, and enter into this Day, to glorify thee, O God the Father, God the Son, and God the Holy Ghost; and to walk so in my Vocation, that by the Cross and Passion, Death and Burial, Resurrection and Ascension of Jesus Christ, I may be blessed and preserved now and for evermore, Amen.

### *During the Course of the Day.*

O Lord of Heaven and Earth, look down upon me, and pity me, a miserable Sinner: Let my going-out and coming-in, and whatever I set my Hand unto, be with Prayer and Thanksgiving to Almighty God; singing Psalms, Hymns, and spiritual Songs, with Grace in my Heart, Amen.

*After*

*After getting into Bed.*

I lay me down in Peace to take my Rest: Have Mercy upon me this Night, O blessed Jesus, who didst die and rise again for all Mankind; that whether I wake or sleep, I may rest under the Shadow of thy Wings, Amen.

*When you wake in the Night.*

Lord have Mercy upon me, and keep me from all Perils and Dangers. Grant, O Lord God, that my Meditations in the Night Season may be acceptable in thy Sight, for the Love of thy only Son, our Saviour Jesus Christ, Amen.

*Before you seat yourself in the Church.*

O God, I approach thy Sanctuary with awesom Reverence, to hear thy holy Word, and to acknowledge the manifold Sins of my Life, at the Throne of thy Mercy, in Hopes of having Forgiveness for the same, through the Merits and Mediation of Jesus Christ our Lord, Amen.

*After Divine Service is over.*

O God, I most humbly beg, that among the manifold Mercies thou art daily bestowing upon me, thou wouldest grant that thy holy Word, which I have now heard, may, like the good Seed, take deep Root in my Heart, and bear the Fruits of Righteousness and true Holiness, through Jesus Christ our Lord, Amen.

*Grace before Meat.*

O Lord, although we are daily transgressing thy Laws, thou art still supplying us with all Things requisite for Life and Happiness. May this thy Goodness lead us to Repentance, and engage us so to live, as that thou mayst bellow thy blessing on these and all our other Mercies, through Jesus Christ our Lord, Amen.

*Another.*

Grant, we beseech thee, Almighty God, the Blessings of this Life in due Season, and now, bless these thy good Creatures to our Use, using them with Moderation for the Nourishment of our Bodies, and the Refreshment of our Souls to thy Service, thro' Jesus Christ our Lord, Amen.

*Grace after Meat.*

O Lord, we humbly thank thee for all thy Benefits, and earnestly beg that as thou hast at this Time fed our Bodies with Food, convenient for them, so thou wouldest comfort our Souls with the Grace of thy holy Spirit, through Jesus Christ our Lord, Amen.

*Another.*

For these and all other Mercies bestowed upon us from Time to Time, we humbly beg Leave to return our unfeigned Thanks unto thee, O Lord God! And that thou wouldest be pleased to enable us and feed us for the Business of the Day, and for the Advancement of thy Glory, through Jesus Christ our Lord, Amen.

Note, *The Plural may be put for the Singular, and the Singular for the Plural, as We for I, and I for We, &c. as Occasion may serve.*

*Every*

*Every Evening before you sleep, call yourself to an Account; set your Heart in the Presence of God, and charge it before him to answer these Interrogatories.*

1. Do I stand in Awe, and sin not; but commune with my own Heart upon my Bed. *Psal. iv. 4.*
2. Did not God find me on my Bed, when he looked for me on my Knees, *Psal. v. 3.* *Job i. 5.*
3. Have not I prayed to no Purpose, or suffered wandering Thoughts to eat out my Duties, *Jer. xii. 2.* *Matt. xv. 8, 9.*
4. Have not I neglected, or been very careless in reading God's holy Word, *Deut. xvii. 19.* *Josh. i. 7, 8.*
5. Have I digested the Sermon I heard last? Have I repeated it over, and prayed it over, *Psal. i. 2.* and *cix. 5, 11, 97.* *Luke ii. 19, 51.*
6. Was there not more of Custom and Fashion in my Family-Duties than of Conscience, *Psal. ci. 2.* *Jer. xxx. 21.*
7. Wherein have I denied myself this Day for God. Have I took Care of my Company, *Psal. cxix. 63.* *Prov. xiii. 20.* *Luke ix. 23.*
8. Have I had no idle Imaginations, fruitless Discourse, unnecessary Sleep, but redeemed my Time, *Eph. v. 16.* *Col. iv. 5.*
9. Have I done any Thing more than ordinary, for the Church of God, in this Time extraordinary, *Ifa. lxii. 6.* *2 Cor. xi. 28.*
10. Have not I neglected my Duty as a Parent, Husband, Wife, Child, Master, Servant, &c. *Eph. v. 22,* to th. vi. ver. 10. *Col. iii. 18.*
11. Doth not Sin sit light, and am I concerned for the Sins of the World, doing nothing I know to be a Sin, *Psal. xxxviii. 4 Rom. vii. 29.*
12. Hath not God been out of Mind; Heaven out of Sight, and have not I given way to Pride, &c. *Psal. xvi. 8.* *Jer. ii. 32.* *Col. iii. 13.*
13. Have I bridled my Tongue, and had the Law of God in my Mouth, *Deut. vi. 6.* *Psal. xxxix. 1.* *James iii. 2.* *Tit. iii. 2.*
14. Did I sit down at Table with no higher End than a Beast, or did I eat and drink to the Glory of God, *1 Cor. x. 31.*
15. Did I arise from the Table without dropping any Thing of God there, or was my Appetite too hard, *Luke vii. 30.* *John vi. Jude xii.*
16. Did I mock God, when I pretended to crave a Blessing, and return Thanks, *Matt. xv. 36.* *Act. xxvii. 35, 36.* *Col. iii. 17, 23.*
17. Have I been diligent in the Duties of my Calling, that I may abide in Christ, *Eccles. ix. 1.* *Cor. vii. 17, 20, 24.*
18. Owe I any Thing, have I defrauded no Man, but studied to be quiet, and walked honestly, *1 Cor. vi. 8.* *1 Thes. iv. 6, 11.*
19. Have I told e'er a Lie in my Shop or Trade, made rash Promises, or let the Sun go down upon my Wrath, *Josh. ix. 14.* *Psal. xv. 4.*
20. And lastly, Have I weighed all these Questions in the Evening, and if, when omitted, did I consider them in the Morning. What Duty have I omitted, against which of these Rules have I offended; and do I fully purpose by God's Grace to do so no more.

# HYMNS and SPIRITUAL SONGS

ON THE  
GREAT FESTIVALS, &c.

---

## HYMN I.

### ON THE NATIVITY.

I.

FATHER, our Hearts we lift  
Up to thy gracious Throne,  
And bless thee for the precious Gift  
Of thine incarnate Son :  
The Gift unspeakable  
We thankfully receive,  
And to the World thy Goodness tell,  
And to thy Glory live. (\*)

II.

JESUS, the holy Child,  
Doth by his Birth declare,  
That GOD and Man are reconcil'd,  
And one in him we are.  
Salvation thro' his Name  
To all Mankind is given,  
And loud his Infant Cries proclaim  
A Peace 'twixt Earth and Heaven.

III.

A Peace on Earth he brings,  
Which never more shall end ;  
The Lord of Hosts, the King of Kings  
Declares himself our Friend ;  
Assumes our Flesh and Blood,  
That we his Spir't may gain,  
The everlasting Son of GOD,  
The mortal Son of Man.

IV.

His Kingdom from above  
He doth to us impart,  
And pure Benevolence and Love,  
O'erflow the faithful Heart :  
Chang'd in a Moment we  
The sweet Attraction find,  
With open Arms of Charity  
Embracing all Mankind.

Z

IV. Hs

## V.

O might they all receive  
 The new-born Prince of Peace,  
 And meekly in his Spirit live,  
 And in his Love increase,  
 Till he convey us Home.  
 Cry every Soul aloud,  
 Come, thou Desire of Nations come,  
 And take us all to God.

## HYMN II.

## ON THE NATIVITY.

**A** WAY with our Fears !  
 The Godhead appears ;  
 In Christ reconcil'd,  
 The Father of Mercies, in Jesus the Child.  
 He comes from above  
 In manifest Love ;  
 The Desire of our Eyes,  
 The meek Son of Man in a Manger he lies. (\*)

## II.

At Immanuel's Birth  
 What a Triumph on Earth !  
 Yet cou'd it afford  
 No better a Place for its heavenly Lord ?  
 The Ancient of Days,  
 To redeem a lost Race,  
 From his Glory comes down,  
 Self-humble, to carry us up to a Crown.

## III.

Made Flesh for our Sake,  
 That we might partake  
 The Nature divine,  
 And again in his Image, his Holiness shine,  
 An heavenly Birth  
 Experience on Earth,  
 And rise to his Throne,  
 And live with our Jesus, eternally one.

## IV.

Then let us believe,  
 And gladly receive  
 The Tidings they bring,  
 Who publish to Sinners, their Saviour and King.  
 And while we are here,  
 Our King shall appear,  
 His Spirit impart,  
 And form his whole Image of Love in our Heart.

HYMN

## THE SHEPHERD's SONG.

**A**NGELS speak, let Men give Ear,  
 Sent from high,  
 They are nigh,  
 And forbid our Fear, (\*)  
 News they bring us of Salvation,  
 Sounds of Joy  
 To employ  
 Every Tongue and Nation. (\*)

II.

Welcome Tidings! to retrieve us  
 From our Fall,  
 Born for all,  
**C**HRIST is born to save us :  
 Born, his Creatures to restore :  
 Abject Earth  
 Sees his Birth,  
 Whom the Heavens adore.

III.

Wrapt in Swathes, th' immortal Stranger  
 Man with Men  
 We have seen  
 Lying in a Manger.  
 All to God's free Grace is owing,  
 We are his  
 Witnesses  
 Poor, and nothing knowing,

IV.

Simple Shepherds, us he raises,  
 Bids us sing,  
**C**HRIST the King,  
 And shew forth his Praises.  
 We have seen the King of Glory,  
 We proclaim,  
 C<sup>H</sup>RIST his Name,  
 And record his Story.

V.

Sing we with the Host of Heaven  
 Reconcil'd  
 By a Child,  
 Who to us is given.  
 Glory be to God the Giver  
 Peace and Love  
 From above  
 Reign on Earth for ever!

## HYMN III.

## ON THE CRUCIFIXION.

I.

**L**AMB of God, whose bleeding Love  
 We now recal to Mind,  
 Send the Answer from above,  
 And let us Mercy find ;  
 Think on us who think on Thee,  
 And every struggling Soul release :  
 O remember Calvary,  
 And bid us go in Peace. (\*)

II.

By thine agonizing Pain,  
 And bloody Sweat, we pray ;  
 By thy dying Love to Man,  
 Take all our Sins away :  
 Burst our Bonds, and set us free,  
 From all Iniquity release :  
 O remember Calvary,  
 And bid us go in Peace.

III.

Let thy Blood, by Faith apply'd,  
 The Sinners Pardon seal ;  
 Speak us freely justify'd,  
 And all our Sickness heal :  
 By thy Passion on the Tree,  
 Let all our Griefs and Troubles cease ;  
 O remember Calvary,  
 And bid us go in Peace.

IV.

Never will we hence depart,  
 Till thou our Wants relieve ;  
 Write Forgiveness on our Heart,  
 And all thine Image give :  
 Still our Souls shall cry to Thee,  
 Till all renew'd in Holiness :  
 O remember Calvary,  
 And bid us go in Peace.

## HYMN IV.

## ON THE CRUCIFIXION

I.

**H**EARTS of Stone, relent, relent,  
 Break, by Jesus' Cross subdued :  
 See his Body mangled, rent,  
 Cover'd with a Gore of Blood !

Sinful

## HYMNS and SPIRITUAL SONGS. 157

Sinful Soul, what hast thou done ?  
Murther'd God's eternal Son ! (\*)

II.

Yes, our Sins have done the Deed,  
Drove the Nails that fix him here,  
Crown'd with Thorns his sacred Head,  
Pierc'd him with the Soldier's Spear.  
Made his Soul a Sacrifice :  
For a sinful World he dies.

III.

Shall we let him die in vain ?  
Still to Death pursue our God ?  
Open tear his Wounds again,  
Trample on his precious Blood ?  
No : With all our Sins we part—  
Saviour, take my broken Heart !

---

## H Y M N V.

### ON THE RESURRECTION.

I.

**R**EJOICE, the LORD is King !  
Your LORD and King adore :  
Mortals, give Thanks, and sing,  
And triumph evermore ;  
Lift up your Hearts, lift up your Voice,  
Rejoice, again I say, rejoice. (\*)

II.

JESUS the Saviour reigns,  
The GOD of Truth and Love,  
When he had purg'd our Stains,  
He took his Seat above :  
Lift up your Heart, lift up your Voice,  
Rejoice, again I say, rejoice.

III.

His Kingdom cannot fail,  
He rules o'er Earth and Heaven ;  
The Keys of Death and Hell  
Are to our JESUS given :  
Lift up your Heart, lift up your Voice,  
Rejoice, again I say, rejoice.

IV.

He sits at GOD's Right Hand,  
Till all his Foes submit,  
And bow to his Command,  
And fall beneath his Feet :

And

## 158 HYMNS and SPIRITUAL SONGS.

Lift up your Heart, lift up your Voice,  
Rejoice, again I say, rejoice.

V.

He all his Foes shall kill,  
Shall all our Sins destroy,  
And every Bosom fill  
With pure seraphic Joy :

Lift up your Heart, lift up your Voice,  
Rejoice, again I say, rejoice.

VI.

Rejoice in glorious Hope,  
Jesus the Judge shall come,  
And take his Servants up  
To their eternal Home :  
We soon shall hear th' Arch-angel's Voice,  
The Trump of God shall sound, Rejoice !

## H Y M N VI.

### ON THE RESURRECTION.

I.

**H**APPY Magdalene, to whom  
CHRIST the Lord vouchsaf'd to appear !  
Newly risen from the Tomb  
Would He first be seen by her ?  
Her, by seven Devils possest'd,  
Till his Word the Fiends expell'd ;  
Quench'd the Hell within her Breast,  
All her Sins and Sicknesses heal'd. (\*)

II.

Yes, to her the Master came,  
First his welcome Voice she hears ;  
JESUS calls her by her Name,  
He the weeping Sinner chears ;  
Lets her the dear Task repeat,  
While her Eyes again run o'er !  
Lets her hold his bleeding Feet,  
Kiss them, and with Joy adore.

III.

Highly-favour'd Soul ! To her  
Farther still his Grace extends ;  
Raises the glad Messenger,  
Sends her to his drooping Friends :  
Tidings of their living LORD,  
First in her Report they find ;  
She must spread the Gospel-Word,  
Teach the Teachers of Mankind.

IV. Who

# HYMNS and SPIRITUAL SONGS 159

## IV.

Who can now *presume* to fear?  
Who despair *his* LORD to see?  
JESUS, wilt thou not appear,  
Shew thyself alive to me?  
Yes, my GOD, I dare not doubt,  
Thou shalt all my Sins remove;  
Thou hast cast a Legion out,  
Thou wilt perfect me in Love.

## V.

Surely thou hast call'd me now!  
Now I hear the Voice divine;  
At thy wounded Feet I bow,  
Wounded, for whose Sins but mine?  
I have nail'd him to the Tree,  
I have sent him to the Grave:  
But the Lord is ris'n for me,  
Hold of him by Faith I have.

## VI.

Here for ever would I lie,  
Didst thou not thy Servant raise;  
Send me forth to testify,  
All the Wonders of thy Grace.  
Lo! I at thy Bidding go,  
Gladly to thy Followers tell;  
They their rising GOD may know,  
They the Life of CHRIST may feel,

## VII.

Hear, ye Brethren of the Lord,  
(Such he you vouchsafe to call)  
O believe the Gospel-Word,  
CHRIST hath dy'd, and rose for All.  
Turn ye from your Sins to GOD:  
Haste to Galilee, and see  
Him, who bought Thee with his Blood,  
Him, who rose to live in Thee.

---

## HYMN VII.

### ON THE ASCENSION.

#### I.

HAIL the Day that sees him rise,  
Ravish'd from our wishful Eyes!  
CHRIST, a while to Mortals giv'n,  
Re-ascends his native Heaven.  
There the pompous Triumph waits:  
" Lift your Heads, eternal Gates!  
" Wide unfold the radiant Scene,  
" Take the King of Glory in." (c)

II. Circled

## II.

Circled round with Angel-Pow'rs  
 Their triumphant Lord, and our's,  
 Conqueror o'er Death, Hell, and Sin,  
 Take the King of Glory in.  
 Him through highest Heaven receives,  
 Still he loves the Earth he leaves ;  
 Though returning to his Throne,  
 Still he calls Mankind his own.

## III.

See, he lifts his Hands above !  
 See, he shews the Prints of Love !  
 Hark, his gracious Lips bestow,  
 Blessings on his Church below !  
 Still for us he intercedes,  
 Prevalent his Death he pleads ;  
 Next himself prepares our Place,  
 Harbinger of human Race.

## IV.

Master (will we ever say)  
 Taken from our Head to-day,  
 See thy faithful Servants, see,  
 Ever gazing up to thee !  
 Grant, tho' parted from our Sight,  
 High above yon azure Height,  
 Grant our Hearts may thither rise,  
 Following thee beyond the Skies.

## V.

Ever upwards let us move,  
 Wafted on the Wings of Love,  
 Looking when our Lord shall come,  
 Longing, gasping, after Home.  
 There we shall with thee remain  
 Partners of thine endless Reign ;  
 There thy Face unclouded see,  
 Find our Heaven of Heavens in thee.

## H Y M N . VIII.

## ON THE ASCENSION.

## I.

**H**AIL, JESUS, hail, our great High Priest,  
 Entered into thy glorious Rest,  
 That holy blissful Place above ;  
 The Conquest thou hast more than gain'd  
 The heavenly Happiness obtain'd  
 For all that trust thy dying Love. (\*)

H. The

## HYMNS and SPIRITUAL SONGS. 161

### II.

The Blood of Goats and Bullocks slain  
Coud never purge our guilty Stain,  
    Coud never for our Sins atone :  
But thou, thine own most precious Blood  
Hast spilt, to quench the Wrath of God,  
    Hast sav'd us by thy Blood alone.

### III.

Shed on the Altar of thy Croſſ,  
Thy Blood to God presented was  
    Thro' the eternal Spirit's Pow'r :  
Thou didſt, a ſpotleſs Viſtim, bleed,  
That we from Sin and Suffering freed,  
    Might live to Gōd, and ſin no more.

### IV.

That we the Promise might receive,  
Might ſoon with thee in Glory live,  
    Thou stand'ſt before thy Father now !  
For us thou doſt in Heaven appear,  
Our Surety, Head, and Harbinger,  
    Our Saviour, to the utmoſt, Thou.

### V.

Not without Blood—Thou pray'ſt above :  
The Marks of thy expiring Love  
    GOD on thy Hands engraven fees !  
He hears thy Blood for Mercy cry,  
And ſends his Spirit from the Sky,  
    And feals our everlaſting Peace.

### VI.

Thankful, we now the Earneſt take,  
The Pledge thou wilt at laſt come back,  
    And openly thy Servants own :  
To us, who long to ſee thee here,  
Thou ſhalt a ſecond Time appear,  
    And bear us to thy glorious Throne.

---

## H Y M N IX.

### ON WHIT-SUNDAY.

#### I.

JESU S, dear departed L O R D ,  
True and gracious is thy Word,  
We, in part have found it true :  
All thy faithful Mercies ſhew.  
Thou art to thy Father gone,  
Thou haſt left us here alone ;  
Left us a long Fast to keep,  
Left us for thy Loſs to weep.

A a

II. Laugh

I 62 HYMNS and SPIRITUAL SONGS.

II.

Laugh the World, secure and glad,  
They rejoice, but we are sad ;  
We, alas ! lament and grieve,  
Comfortless, till thou relieve.  
As a Woman in her Throes  
Sinks, o'erwhelm'd with Fears and Woes,  
Sinks our Soul, thro' Grief and Pain,  
Struggling to be born again.

III.

As she soon forgets to mourn,  
Joyful that a Child is born ;  
Let us, lighten'd of the Load,  
Find Relief in thee our God.  
JESU, visit us again,  
Look us out of Sin and Pain ;  
Kindly comfort us that mourn,  
Into Joy our Sorrow turn.

IV.

Thy own Joy to us impart,  
Root it deeply in our Heart ;  
Joy, which none can take away,  
Joy, which shall for ever stay :  
All the Kingdom from above,  
All the Happiness of Love,  
Be it to thy Servants giv'n,  
Pardon, Holiness, and Heav'n.

---

H Y M N X.

ON WHIT-SUNDAY.

I.

SPIRIT of Truth descend,  
And with thy Church abide,  
Our Guardian to the End,  
Our sure unerring Guide ;  
Us into the whole Counsel lead  
Of GOD reveal'd below,  
And teach us all the Truth we need,  
To Life eternal know. (\*)

II.

Whate'er thou hear'st above,  
To us with Pow'r impart,  
And shed abroad the Love  
Of JESUS in our Heart:  
One with the Father and the Son,  
Thy Record is the same ;  
O make to us the Godhead known,  
Thro' Faith in JESUS' Name.

III. To

III.

To all our Souls apply  
 The Doctrine of our Lord,  
 Our Conscience certify,  
 And witness with the Word :  
 Thy realizing Light display,  
 And shew us Things to come,  
 The After-State, the final Day,  
 And Man's eternal Doom.

IV.

The Judge of Quick and Dead,  
 The God of Truth and Love,  
 Who doth for Sinners plead,  
 Our Advocate above ;  
 Exalted by his Father there,  
 Thou dost exalt below,  
 And all his Grace on Earth declare,  
 And all his Glory shew.

V.

Sent in his Name thou art  
 His Work to carry on,  
 His Godhead to assert,  
 And make his Mercy known :  
 Thou searchest the deep Things of God,  
 Thou know'st the Saviour's Mind,  
 And tak'st of his atoning Blood  
 To sprinkle all Mankind.

VI.

Now then of him receive,  
 And shew to us the Grace ;  
 And all his Fullness give  
 To all the ransom'd Race :  
 Whate'er he did for Sinners buy  
 With his expiring Groan,  
 By Faith in us reveal, apply,  
 And make it all our own.

VII.

Descending from above,  
 Into our Souls convey  
 His Comfort, Joy, and Love,  
 Which none can take away :  
 His Merit and his Righteousness,  
 Which makes an End of Sin,  
 Apply to every Heart his Peace,  
 And bring his Kingdom in.

VIII.

The Plenitude of God,  
 That doth in Jesus dwell,  
 On us, thro' him bestow'd,  
 To us secure and seal ;

Now let us taste our Master's Bliss,  
The glorious heav'nly Pow'rs :  
For all the Father hath is his,  
And all he hath is our's.

## HYMN XI.

## ON THE TRINITY.

## I.

**H**AIL, holy ! holy ! holy L O R D !  
Be endless Praise to thee !  
Supreme, essential one, ador'd  
In co-eternal Three !  
Inthron'd in everlasting State,  
E'er Time its Round begun ;  
Who join'd in Council to create  
The Dignity of Man. (\*)

## II.

To whom *Isaiah's* Vision shew'd,  
The Seraphs veil their Wings,  
While thee, *Jehovah ! L O R D and G O D,*  
Th' Angelic Army sing :  
To thee by mystic Pow'rs on high  
Were humble Praises giv'n,  
When *John* beheld with favour'd Eye  
Th' Inhabitants of Heav'n.

## III.

All that the Name of Creature owns,  
To thee in Hymns aspire ;  
May we, as Angels, on our Thrones  
For ever join the Choir,  
**Hail, holy ! holy ! holy L O R D !**  
Be endless Praise to thee !  
Supreme, essential one, ador'd  
In co-eternal Three !

## THE INVITATION.

## I.

**S**INNER S, obey the Gospel-Word,  
Haste to the Supper of the L O R D ;  
Be wise to know your gracious Day,  
All Things are ready, come away !

## II.

Ready the Father is to own,  
And kis his late-returning Son ;  
Ready the loving Saviour stands,  
And spreads for you, his bleeding Hands.

III. Ready

## HYMNS and SPIRITUAL SONGS. 165

### III.

Ready the Spirit of his Love,  
Just now the stony to remove;  
To apply and witness with the Blood,  
And wash and seal the Sons of GOD.

### IV.

Ready for you the Angels wait,  
To triumph in your blest Estate;  
Tuning their Harps, they long to praise  
The Wonder of redeeming Grace.

### V.

The Father, Son, and Holy Ghost  
Is ready with their shining Host!  
All Heav'n is ready to resound  
The Dead's alive, the LORD is found!

### VI.

Come then, ye Sinners, to your LORD,  
To Happiness in CHRIST restor'd;  
His proffer'd Benefits embrace,  
The Plenitude of Gospel-Grace.

### VII.

A Pardon written with his Blood,  
The Favour and the Peace of GOD;  
The seeing Eye, the feeling Sense,  
The mystic Joy of Penitence.

### VIII.

The godly Grief, the pleasing Smart,  
The Meltings of a broken Heart,  
The Tears that spake your Sins forgiv'n,  
The Sighs that waft your Soul to Heav'n.

### IX.

The guiltless Shame, the sweet Distress,  
Th' unutterable Tenderness,  
The genuine, meek, Humility,  
The Wonder, Why such Love to me!

### X.

Th' o'erwhelming Pow'r of saving Grace,  
The Sight that veils the Seraph's Face,  
The speechless Awe that dares not move,  
And all the silent Heaven of Love!

---

## THE TRIUMPH OF FAITH.

### I.

YE Servants of GOD,  
Your Master proclaim,  
And publish abroad  
His wonderful Name:

The

## 166 HYMNS and SPIRITUAL SONGS.

The Name all-victorious  
Of JESUS extol ;  
His Kingdom is glorious,  
And rules over all. (\*\*)

### II.

The Waves of the Sea  
Have lift up their Voice,  
Sore troubl'd that we  
In JESUS rejoice :  
The Floods they are roaring,  
But JESUS is here ;  
While we are adoring,  
He always is near.

### III.

Men, Devils engage,  
The Billows arise,  
And horribly rage,  
And threaten the Skies :  
Their Fury shall never  
Our Steadfastness shock,  
The weakest Believer  
Is built on a Rock.

### IV.

GOD ruleth on high,  
Almighty to save,  
And still he is nigh,  
His Presence we have :  
The great Congregation  
His Triumph shall sing,  
Ascribing Salvation  
To JESUS our King.

### V.

Salvation to God,  
Who sits on the Throne,  
Let all cry aloud,  
And honour the Son !  
Our JESUS's Praises  
The Angels proclaim,  
Fall down on their Faces,  
And worship the Lamb,

### VI.

Then let us adore,  
And give him his Right,  
All Glory and Pow'r,  
And Wisdom and Might ;  
All Honour and Blessing,  
With Angels above,  
And Thanks never-ceasing,  
And infinite Love !

On

# HYMNS and SPIRITUAL SONGS. 167

## ON THE DEATH OF A BELIEVER.

### I.

T IS finish'd ! 'tis done!  
The Spirit is fled,  
The Pris'ner is gone,  
The Christian is dead !  
The Christian is living,  
Thro' JESUS's Love,  
And gladly receiving  
A Kingdom above. (\*\*)

### II.

All Honour and Praise  
Are JESUS's Due ;  
Supported by Grace,  
He fought his Way thro' ;  
Triumphantly glorious,  
Thro' JESUS's Zeal,  
And more than victorious  
O'er Sin, Death, and Hell.

### III.

Then let us record  
The conquering Name,  
Our CAPTAIN and LORD,  
With Shoutings proclaim :  
Who trust in his Passion,  
And follow our Head,  
To certain Salvation  
We all shall be led.

### IV.

O JESUS, lead on  
Thy militant Care,  
And give us the Crown  
Of Righteousness there ;  
Where, dazzled with Glory  
The Seraphims gaze,  
Or prostrate adore thee  
In Silence of Praise.

### V.

Come LORD, and display  
Thy Sign in the Sky,  
And bear us away  
To Mansions on high ;  
The Kingdom be giv'n,  
The Purchase divine,  
And crown us in Heav'n  
Eternally thine.

An

## AN H Y M N,

SUNG BY THE

## Charity - Children

O F

St. MATTHEW, BETHNAL-GREEN,

On SUNDAY, the 15th of February, 1784,

AFTER A SERMON, PREACHED IN THE AFTERNOON  
BY THE REV. JOHN WESLEY, M. A.

**O** Render Thanks, and bleſs the L O R D,  
Invoke His ſacred Name ;  
Acquaint the Nations with his Deeds ;  
His matchleſs Deeds proclaim.

## C H O R U S and D U E T.

Sing to his Praife in lofty Hymns,  
His wond'rous Works rehearſe ;  
Make them the Theme of your Discouſe,  
And Subject of your Verſe.

## S O L O.

Rejoice in his Almighty Name,  
Alone to be ador'd ;  
And let their Hearts o'erflow with Joy,  
That humbly ſeek the L O R D.

## C H O R U S and D U E T.

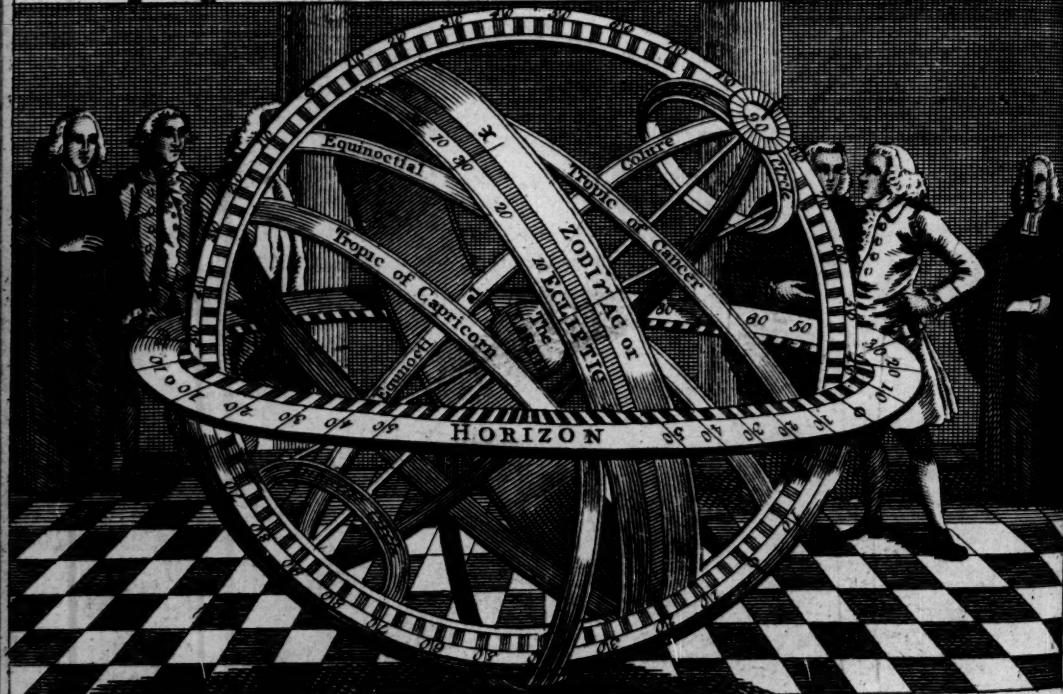
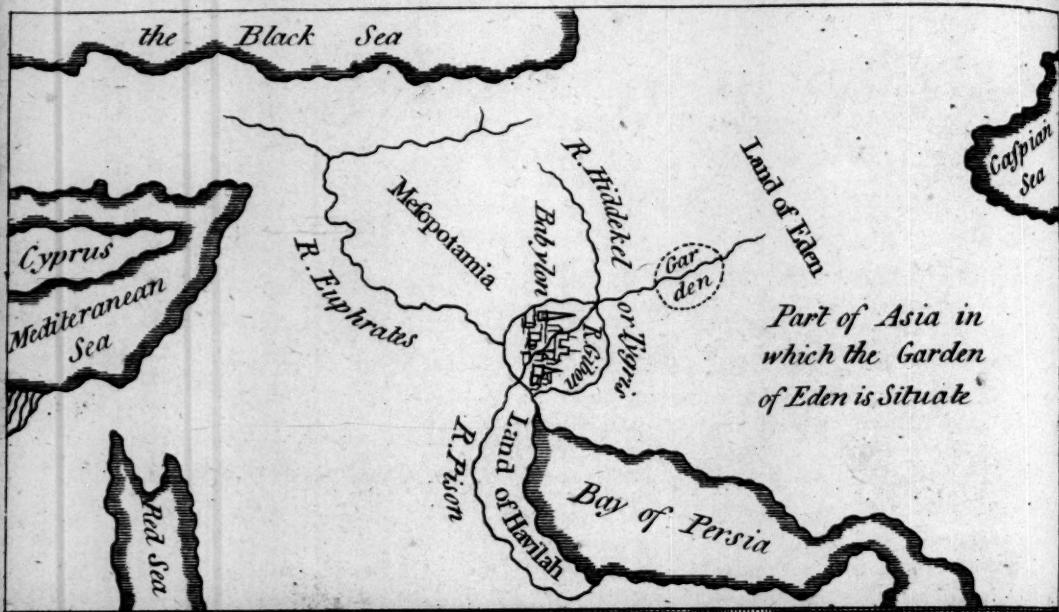
Seek ye the L O R D, his ſaving Strength  
Devoutly ſtill implore ;  
And where he's ever preſent, ſeek  
His Face for ever more.

**H A L L E L U J A H !**

By voluntary Subſcriptions (and Collections at these Sermons) here are Sixty Children educated according to the eſtabliſhed Church, viz. Thirty Boys, and Thirty Girls. The Boys learn Reading, Writing, and Accompts : The Girls learn Reading, Writing, Knitting, Sewing, and Marking. Both Boys and Girls are yearly Cloathed at Easter, and have Shoes, Stockings, and Linen, at Michaelmas.

According to the lateſt Account, had from the Society-Office, for promoting Christian Knowledge, there are in and about the Cities of London and Westminster, 166 Charity Schools, where 6010 Children are educated, viz. 3811 Boys, and 2199 Girls. If we take a View of the Number ranged in temporary Galleries in St. Paul's, at the yearly Meeting, ſurely, we ſhall be ſtruck with Admiration ! A heavenly Sight indeed !

**T H E**



To the R<sup>t</sup> Reverend  
ROBERT Lord  
This Plate is most  
his Lordships most



Father in GOD  
Bishop of LONDON  
humbly Inscrib'd by  
dutiful Servant  
Christopher Brown

In which is contained,

A Description of the *UNIVERSE*, the Calculation  
of *TIME*, and the Regulation of *SEASONS*,  
*MONTHS*, and *YEARS*.

*Tempus est intervallum mundi et motus, id divisum in partes aliquot,  
maxime solis et lunæ cursu; ab eorum tenore temperato Tempus  
dictum.*

Cic.

**T**IME, according to the Doctrine of *Metaphysics*, is the Continuance of the Existence of any thing, which flows equally in itself, without Relation to any external or material Being; and is the same with *Duration*; this is called *absolute Time*, and in the Properties of *Entity*, is that Part of *Philosophy* which treats of *Forms* in general, abstracted from *Matter*, and of such Beings as are above bodily Things, as *God*, *Angels*, &c. Now this Sort of *Time* was from *Eternity*, before the *Chaos* was formed or the *World* made. There is a *Time* in *Music*, such as double and triple *Time*, by which every *Note* has its due Measure. But *Time* we are now going to speak of, is, in *Philosophy*, natural *Time*; which is also called relative *Time*, depending on the Estimation of the Motion of the *Luminaries*, and is a certain Measure both sensible and external, by which the Distance and Duration of Things are to be understood. These are called in *Astronomy*, *Heavenly Bodies*; such as the *Sun*, *Moon*, *Stars*, *Planets*, and *Comets*, of which I shall treat in another Place.

Though *Time*, considered in an abstracted and philosophical *Light*, was certainly coeval with the *Deity*, since nothing can possibly exist but in some Portion of it; yet the Mensuration of *Time* is an Affair of a widely different Nature, a Subject, about which most Nations of the World have differed, but a Subject of great Importance to *Mankind*; since we find from the *Records* and *Annals* of the most ancient Empires, the *Archives* of the most illustrious *Heroes*, and even the *Memoirs* of *Families*, that the opposite and contradictory Methods of calculating *Time*, have often produced fatal Revolutions in Empires, deplorable Alienations of Property, with respect to hereditary *Crowns*, and even the highest Degrees of Injustice to *Individuals*, whose Right, perhaps, to immense Riches, was unquestionable, had not it been for the Distraction and Perplexity of *Chronologers*, who sometimes from Ignorance, and as often from Prejudice, misrepresented Things of the highest *Moment* and *Circumstances*. These Considerations, when maturely weighed, must certainly induce every wise and virtuous *Man*, to wish that *Time* could be universally measured and divided in such a Manner, as to prevent these terrible Misfortunes, in future *Age*. Dur-

ing the general *Chaos*, or that Period when the Matter of which this beautiful and harmonious *Fabric* of the *Universe*, was what *Ovid* calls *rudis indigestaque Moles*, a rude and indigested Heap, there were no human Beings, and consequently no Occasion for any Arts and Expedients to measure *Time*. But so soon as the World was made a fit Habitation for *Man*, the Mensuration of *Time* became necessary on many *Accounts*; our Pleasure and our Interest equally engaged us in something of this Kind, but we have been long defective in our Researches, and bewildered in our Conclusions. Of this I shall give the Reader a full and satisfactory Proof, by tracing the various Methods of computing *Time* from the earliest *Ages*; and shew, that as happy *Britain* has the Advantage of all other *Nations* in other Refpects, she has not les the Superiority over them in point of computing *Time*, as the Reader will easily see by the Series of *Methods* recorded in this *Work*, the Accounts of their Defects and Imperfections, the Difference between the *Old* and *New Stile*, and the Demonstration of the latter being infinitely preferable to the former.

To speak in the Praife of *Learing* in general here, would be a Theme very needless, none doubting the Excellency and Necesity thereof; knowing that the *Antients* ever had it in the greatest Esteem; *Solomon's* Desire was not *Riches* but *Wisdom* and *Understanding*, that he might govern so mighty a People. *Rome* saw her best Days under the learned *Emperors* and *Kings*; and the *Persians* would elect none but *Philosophers* for their *Kings*. But to speak a little of those Branches, that accrue to my present Subject, may not be unacceptable.

After six Days that the Lord made *Heaven* and *Earth*, and all therein contained, he made *Man* of intellectual Powers and Faculties; and as the *World* increased in its Numbers, it was necessary for *Man* to study and know the End of his *Creation*, and the Reason of Things. Hence it was that *Astronomy*, *Geometry*, and *Chronology*, became useful *Sciences* for the Good of Mankind; yet these *Arts* were not brought to Perfection till of later Years, as hereafter will appear.

*Astronomy* is the Science of the Magnitude and Motions of the *Heavenly Bodies*, and is comprehended under the Science of *Cosmography*, which describeth the *Universe*. According to the *Ptolemaic Hypothetis*, the *Terrestrial*, or Elementary Part, containeth the Element of *Fire*, next to the Sphere of the *Moon*; and next below that is the *Air*, and next to that the *Water*, and the lowest is the *Earth*. The *Celestial*, containeth, eleven Heavens or Spheres, which in ascending are, 1st, the Sphere of the *Moon*, 2d, *Mercury*, 3d, *Venus*, 4th, the *Sun*, 5th, *Mars*, 6th, *Jupiter*, 7th, *Saturn*, 8th, the fixed Stars, commonly called the *Firmament*, 9th, the *Chrystalline Heaven*, 10th, the *Primum Mobile*, 11th, the *Cælum Em-pyrum*, or Heaven of Heavens, where God and his Angels are said to dwell. The Magnitude of these *Heavens* is known by their Courses, which those great *Bodies* within them make round the *Poles* of the *Zodiac*. The *Zoon* runs through the *Heavens* by its natural Course from *West* to *East* in 27 Days 8 Hours, *Mercury* in 88 Days, *Venus* in 225 Days, the *Sun* in 365 Days and 6 Hours, *Mars* in about 2 Years, *Jupiter* in 12, and *Saturn* in 30 Years; the 8th Heaven perfects its Course, according to *Tycho*

*Tycho Brahe\**, in 25400 Years. These Heavens are turned round upon the Axis of the World by the 10th Heaven, the *Primum Mobile*, or first Mover, in 24 Hours, by which Motion *Day* and *Night* and the daily Rising and Setting of all the Heavenly Bodies were accounted for. This System was for a long Time in great Reputation, being more agreeable to the common Conception, and by some thought more consonant to the Letter of the Scripture than the rest. It was invented by *Claudius Ptolemaeus*, a Native of *Delusium in Egypt*, A. D. 135, who wrote several Books on this Subject, placing the Globe of Earth and Water in the Centre of the World, and supposed it destitute of all Motion; which now is universally rejected; next to the *Earth* he placed the *Air*, with Vapours and Exhalations, which raising itself only a few Miles above the *Earth*, is called the *Atmosphere*; next to that he placed the *Element of Fire*, and in the Spaces above, he ranked the Planets in the same Order before rehearsed: All these massy Orbs, and vast Bodies borne by them, are, in this *System*, supposed to move round the terraqueous *Globe*. But (See the Appendix).

The *Copernican System* is the most generally received by our Modern Astronomers, and was revived by *Nicolaus Copernicus*, a Physician of *Thorne in Prussia*, and Canon of *Frassenburgh*, the Cathedral of *Wamerlandt*, A. C. 1536. He framed this System or Hypothesis in Imitation of *Pythagoras*, who attributed a Motion to the *Earth*, and placed the *Sun* in the Centre of the World; and assigns the same Place to the *Earth*, which *Ptolemy* allows the *Sun*, making the *Earth* a *Planet*, having an annual Motion about the *Sun*, which was fixed, and this Opinion is received by all our ablest Astronomers. According to this System, the *Sun* is supposed to be the Centre, and the Planets and *Earth* to revolve round about him and according to their several Periods; *Mercury* in near 88 Days; *Venus* in somewhat above 224 Days; then the *Earth*, with its Satellite the *Moon*, in 365 $\frac{1}{4}$  Days; *Mars* in about 687 Days; *Jupiter* with his four *Moons* in about 4333 Days; and lastly, *Saturn* in somewhat above 10759, with his five or more *Moons* revolving about him. And beyond or above all these is the *Firmament*, or the Region of the *Fixt Stars*, which are all supposed to be at an equal Distance from their Centre the *Sun*. This System is far more agreeable to Nature, which always acts by the most compendious, easy, and simple Methods. In the *Copernican Way*, that is performed by one, or a few easy Revolutions, which in the other Way it made the Work of the whole Heavens; and by which they were forced to contrive such Circles, as they called *Eccentrics* and *Epicycles*, crossing and interfering with one another; a Detail of such Incoherencies and Improprieties as would be

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\* An ingenious Nobleman of Denmark, Lord of *Knudshorp* in the Isle of *Schonen*, who in his Hypothesis takes in Part both the *Ptolemaic* and *Copernican System*, and called the *Tychonean System*. There is also a System called the *New System*; which extends the Universe to a far more immense Compafs, than any of the other: It agrees with the *Copernican*, as to the System of the *Sun* and its *Planets*, but it farther supposes many other Systems of *Suns* and *Planets*, and is much admired at this Time.

endless to treat of. The principal Texts of *Scripture* which seem to assert the *Immobility* and *Stability* of the *Earth*; are in *1 Chron.* xvi. 30. *Psal.* xciii. 1. xcvi. 10. civ. 5. cxix. 90. and *Eccles.* i. 4. Those which mention the Motion of the *Sun* and *Heavenly Bodies*, are such as ascribe to them, Rising, Setting, or standing still; *Gen.* xv. 17. and xix. 23. *Josb.* x. 12, 13. *2 Kings* xx. 10. *Psal.* xix. 5. 6. *Eccles.* i. 5. *Ifai.* xxxviii. 8. These are the chief Texts of *Scripture*, which seem to oppose the *Copernican Hypothesis*, in answer to all which this may be said in general; that since the Design of the holy Writings is not to instruct Men in philosophical, but divine Matters, we take them to be spoken according to the vulgar Notions and Opinions which Men had of them; and after this Manner the *Copernicans* themselves say the *Sun* riseth, setteth, and moveth, &c. I shall here on'y observe, that in *Joshua* the *Sun* is ordered to stand still upon Gibeon, and the *Moon* in the Valley of Ajalon. It would be very absurd to take this in a literal Sense, and imagine those two great Luminaries were confined to those two Places, otherwise than in Appearance to the victorious *Israelites*. Therefore it is more probable to attribute the Shadow in *Hezekiah's* Cave to an Arrest of the *Earth's Rotation*, or rather to a small Motion of the *Dial* itself, than to a Stop of the *Primum Mobile*, by which, according to the *Ptolemaic System* all the *Heavenly Bodies* must have been suspended in their Motion, agreeable to the *Copernican System*. Consequently, Day and Night are established by the *Earth's Rotation*, or turning round on its *Axis*, which occasions the daily Rising and Setting of all the *heavenly Bodies*; to continue by God's special Appointment till Time should be no more.

*Geometry*, originally signified the measuring of the *Earth* or *Figures*, and *Circles* of the *Heavens*; but it is now also used for the Science of Extension, or Compafs of a Thing in Length, Breadth, &c. abstractedly considered, without any Regard to Matter; for as *Arithmetic* concerns Number and Multitude, so is Magnitude and Greatness the Subject of this Science, which *Philo the Jew* calls the Principle and Mother of all the Arts of Mechanism, and has particular Relation to the Science of *Astronomy*.

Now to return to our former Subject, in regard to the Calculation of Time. The *Antediluvian* World had probably but 360 Days in their Year, therefore it was easy for the first *Astronomers* to divide the *Sun's* annual Course in 60 Parts, long before *Geometry* arrived at Perfection enough to afford a Reason for the chusing to divide Circles into that Number of Degrees; *Chronology*\* was then fixed, and a Year could be more exactly measured: But at the Flood of *Noah*, the *Heavens* underwent some Change, and the *Sun's* Revolution was alter'd to five Days and almost six Hours longer than it was before, which most of the *Philosophers* have observed, and set right their *Chronology* by it; and this is the Art of computing *Time*, for knowing when any memorable Action has been done in Empires, Kingdoms, Battles, Sieges, &c.

The *Chaldeans* were the first, unless we except the *Chinese*. (who are to be suspected on Account of their fictitious Tradition of *Eclipses*) that we met

\* See Sir *Isaac Newton's astronomical Principles of Chronology*.

† See Father *Couplet's History of China*.

met with in History, who made Observations upon the Stars ; and the first Correction of the Year which we read of, was made in *Egypt* \*, and Syncellus says it was by *Affis King of Thebes*, about a thousand Years after the Flood †; he added five Days to the ancient Year, and inserted them at the End of the twelfth Month. But this did not bring the civil Year up to an exact Measure with the Solar ; though it put Chronology in a State which it continued in for some Ages. The Egyptian Year consisted of twelve Months, each Month containing thirty Days, the first was called *Thyoth*, beginning as fixed by *Augustus Caesar*, upon his Reduction of Egypt, upon *August 29*. Second *Paophi*, *September 28*. Third *Athyri*, *October 28*. Fourth *Choiac*, *November 27*. Fifth *Tybi*, *December 27*. Sixth *Mecheir*, *January 26*. Seventh *Phamenoth*, *February 26*. Eighth *Pharmuthi*, *March 27*. Ninth *Pachon*, *April 26*. Tenth *Payni*, *May 26*. Eleventh *Epephi*, *June 15*. Twelfth *Mesori*, *July 25*. The additional five Days began *August 24*, and ended the 28 ; that the first of *Thyoth* next Year, might be *August 29*, as above.

About 1600 Years after the Flood, the *Babylonians* corrected their Year, which agreed exactly with the *Egyptians* in Number of Months, and of equal Length ; only the former did not begin in Autumn, as the fixed Year of the *Egyptians* did ; but from the End of our *February*, when *Nabonassar* began his Reign, which commenceth the famous astronomical *Æra* ‡, called by his Name, the *Nabonassarean Year*.

The ancient Year of the *Medes*, was the same with the *Nabonassarean*, which was received at the setting up the *Median Empire* ; therefore the *Medes* began their Year agreeable to it. Dr. Hyde § supposes the ancient *Syrian*, *Chaldean*, *Sabean*, and *Persian Year*, to be the same with the *Median* ; but Dean *Prideaux* || was of Opinion, that the *Persian Year* consisted but of 360 Days, in the Reign of *Darius*.

*Thales*, *Pythagoras*, and *Plato*, were the most eminent Masters of the *Greek Learning*, all the other *Philosophers* being only Explainers, or rather Commentators on their Works ; and is remarkable, that these great Men acquired most Parts of their *Philosophy* by their *Travels*, and from the Records of other Nations. *Laertius* \*\* owns, that *Thales*, *Pythagoras*, *Eudoxus* and many others, went into *Egypt*, to be instructed in the *Siderial Science*, and that *Pythagoras* lived in Society with the *Egyptian Priests* seven Years, and was initiated into their Religion, carried Home from thence, besides several geometrical *Inventions*, the true *System* of the *Universe* ;

\* *Herodot. I. 2.*

† *Syncell. p. 123.*

‡ *Æra*, is a particular Account and Reckoning of *Time*, from some remarkable Event ; as from the *Creation of the World*, the *Destruction of Troy*, the *Building of Rome*, the *Nativity of CHRIST*, &c. the last of which is called the *Christian Æra*.

§ *Rel. vet. Pers. c. 14.*

|| *Coniect. Vol. 1. Ann. ante Christum 509.*

\*\* *Diogenes Laert. in vit. Thaletis.*

verse; and was the first that taught in *Greece* that the Earth and Planets turned round the *Sun*, which was immovable in the Centre; and that the diurnal Motion of the *Sun* and fixed Stars was not real, but apparent, arising from the Motion of the Earth round its Axis; which our great Sir *Isaac Newton* has since evidently demonstrated.

*Thales* was the first that corrected the *Greek Year*, about 50 Years after *Nabonassar*. He learned in *Egypt*, that the Year consisted of 365 Days, and endeavoured to settle the *Grecian Chronology* to a Year of that Measure. But *Plato* and *Eudoxus*\* were the first that found out a Deficiency of almost six Hours in *Thale's Year*, which was not immediately received all over *Greece*; for *Solon*, in the Time of *Craesus* King of *Lydia*, was ignorant of the Matter; he having determined it one Way, and *Thales* another.

At that Time, no-body was esteemed a *Philosopher*, but who was well acquainted with the mathematical Sciences of *Astronomy*, *Geometry*, and *Chronology*: But these Sciences were soon neglected by most of the succeeding *Philosophers*, except the *Pythagorean Sect*; which flourished in *Italy*, many Years after. The *Ptolemies*, Kings of *Egypt*, were also great Patrons of Learning, and founded an Academy at *Alexandria*. But when *Egypt* was conquered by the *Saracens*, and *Alexandria* reduced under their Jurisdiction, the Conquerors took *Astronomy*, and all the other liberal Arts and Sciences along with them under their Protection, and most Part of their Books concerning them, they translated from the *Greek* into their own *Arabian Language*. The *Saracens* passing from *Afric* into *Spain*, and having Commerce with the western *European Nations*, imparted to them these particular Sciences we are now treating of, viz. *Astronomy*, *Geometry*, and *Chronology*, which before were almost lost in *Europe*. In the Year 1230, the Emperor *Frederic* commanded *Ptolemy's Almagest*, or great *Syntaxis*, to be translated from the *Arabic* into *Latin*: And after that Time these, particular *Astronomy*, received many Improvements from the Patronage of the greatest Princes, and the Labours of the most celebrated *Philosophers*. And among all others, it is to the immortal Sir *Isaac Newton's* sublime *Genius*, we owe our Knowledge; why all the celestial Motions are continued in such wonderful Regularity, Harmony, and Order, as by the infinite Power and Wisdom of *God*, they do appear in the Appointment of them all by his mighty Hand, wonderful and worthy of their Maker: He discovered the Fountain and Spring of them all, and the great *Law* which is universally diffused through the whole System of Nature, which the Almighty and wise Creator has commanded all Bodies to observe, viz. That every Particle of Matter attracts each other in a reciprocal duplicate Proportion of its Distance.

*Astronomy* is sometimes divided into the Old and New; the old *Astronomy* is that which supposes the Earth fixed quiescent in the Centre, and that the heavenly Bodies perform their Revolutions round it. This System was invented by *Ptolemy*, and called after him the *Ptolemaic System*, spoken of more largely before. The New *Astronomy*, is that which has been generally cultivated since *Copernicus*, who revived the *Pythagorean*, or true *Solar System*, which supposes the *Sun* to be the Centre of Motion, and

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\* *Strabo l. 17. p. 860.*

and that the *Planets* and *Comets*, at different Distances, and in stated Periods of Time, revolve about him. Notwithstanding our modern *Astronomers* have followed this System in their nicest Observations, yet they have found out, that the *Sun* also in the Centre has its Revolution on its own Axis once in  $25\frac{1}{4}$  Hours, and that the Earth revolves about the *Sun* in 365 Days, 5 Hours, 48 Minutes and 57 Seconds, to complete the Solar Year.

*Chronology*, of all other *Arts* and *Sciences*, is the most necessary Help to *History*, by which we know the Exactness of Time. We may here see, that the Heathen Accounts, which we have of the earliest Ages, and which I have reduced to an Agreement with the History of *Moses* itself, were taken from the Records of either *Thyoth* the *Egyptian*, or *Sanchoniathon* of *Berytus*, and that the 1656 Years which preceded the Flood, came short of so many *Julian* Years by above twenty-three. And in the like Manner after the Flood, all Nations, till the *Æra* of *Nabonassar*, *Anno Mundi* 1600, computed 360 Days, (the *Egyptians* only excepted for a Century or two before:) The Difference between this *ancient Year* and the *Julian* being five Days in each Year, besides the Day in every *Leap Year*. It is plain, that the Space of Time between the Flood and the Death of *Sardanapalus*, (in the Reigns of *Ahaz* King of *Judah*, and *Pekah* King of *Israel*, when the *Affyrian Empire* was dissolved) supposed to contain about 1600 ancient Years, will fall short of so many *Julian* Years, by five Days, and a fourth Part of a Day in every Year, which amounts to one or two and twenty Years in the whole Time; at which Period, the learned *Dean Prideaux* began his *Connection* of the Old and New Testament.

*Ronulus* formed the first *Roman Year*, but how he came by it, is not known; it consisted of but ten irregular Months\*; some being not 20 Days, others above 25; yet they agreed with the ancient Years of other Nations, and consisted of 360 Days. The *Jewish Year*, in these early Times, had twelve Months, each Month 30 Days, much like the *Egyptians*, and 360 Days were the whole Year. And we do not any where read, that God himself, by special Appointment, or his Servant *Moses*, ever made a Correction of it, as may seem to have been done at the Institution of the *Passover* †. The adding of the five Days to the Year, under *Affis*, was after the Children of *Israel* came out of *Egypt*; for though *Moses* was instructed in all the Learning of the *Egyptians*, this Discovery was made after his leaving them: That each Month had 30 Days, and no more, is evident from *Moses's Computation* of the Duration of the Flood ‡. It began on the 17th Day of the second Month, and continued without any sensible Abatement 150 Days §, and then lodged the *Ark* on Mount *Ararat*, the 17th Day of the seventh, is five Months at 30 Days each, or 150 Days,

\* Thus *Ovid Fast.* Lib. I.  
*Tempora digereret cum conditor Urbis, in Anno*  
*Constituit menses quinque his esse suo.*

*Plut. in Vet. p. 74.*

† *Exod. xii.* ‡ *Gen. vi. 11.* § *Vers. 24.*

350 Days, the Time of the Flood \*. Twelve Months were a Year in the Time of *David* and *Solomon*, as appears by the Course of household Officers appointed by one † and of Captains by the other ‡; which Year was among them, without Emendation, to a much later Period, perhaps to the Time of our blessed Saviour, when all the World was alarmed by his Coming, and Predictions of the Prophets disputed by the Jews: Therefore in my scriptural Chronology, in the Abstract of the Holy Bible, from the Creation of the World to our Saviour's Birth, the Account is no more than 3963 Years, which according to our modern Chronologers, is about 37 Years deficient in the Account; which according to the Julian Calendar, I have considered in the other Parts of that Book, and made 4000 my Standard for the Year of the World, at our Saviour's Birth, according to the learned A. B. Usher.

Dean Pridgeaux § treats largely on the ancient Jewish Year from *Cellden*, the *Talmud*, and *Maimonides*; but this Year seems not to have been used till after the Captivity at soonest. Therefore it may be concluded from what has been said, that the Chronologers do in general mistake, in supposing the ancient Year commensurates with either the Julian or Gregorian.

Now we are to understand, that the Julian Year, was that Space of Time consisting of 365 Days and 6 Hours, made use of by the Egyptians before spoken of, and took its Name from *Julius Cæsar*, who by the Assistance of *Sofigenes*, a Mathematician of Alexandria, amended the Calendar, then made use of by the Romans, by adding ten Days to the Year; the Time by which the Season had anticipated thereby, a Year to consist of 365 Days, and 6 Hours as above, and which has continued with us ever since he made his Entrance into the Island of Great Britain, by the Name of the Old Style. But,

In the Time of Pope *Gregory XIII. A. D. 1582*, it was reformed by the Assistance of *Christopherus Clavius*, the two Italian Brothers *Antonius* and *Aleyius Lilius*, and some other Mathematicians of less Note, and the Reckoning set forward ten Days, in the Year 325, the Time by which the Julian Calendar had anticipated, since the Nicene Council was held, and was called on Account of those concerned in the Emendation, by the Name of *Gregorian, Pontifical, Clavian, or Lillian Style*; but most commonly the *New Style*. This Emendment was followed by other Nations soon after, and now it is generally received for the more regular Computation of Time.

According to an *Act of Parliament*, passed in the 24th Year of his Majesty King *George II.* for regulating the Commencement of the Year, and correcting the Calendar now in Use, taking Place the 3d Day of September, 1752. When that Day in the old Account is to be called the 34th; so that all the intermediate nominal Days are annihilated, and the 1st of January in the Year 1753, and so on from Time to Time, shall be reckoned and accounted to be the first Day of the Year: And by the same *Act* it is enacted, that, "The Supputation, according to which the Year

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\* Gen. viii. 3, 4. † Kings iv. 5. ‡ Chron. xxvii. § Preface to his Connection, Vol. I.

" of our Lord beginneth on the 25th of *March*, shall not be made use of from and after the last Day of *December*, 1751; and that the first Day of *January* next following the said last Day of *December*, shall be reckoned, taken, deemed, and accounted to be the first Day of the Year of our Lord 1752, and so on from Time to Time. The first Day of *January* in every Year, which shall happen in Time to come, shall be taken, reckoned, deemed, and accounted from the 1st Day of the Year, and each New Year shall accordingly commence, and begin to be reckoned from the 1st Day of every such Month of *January*." And the same Act of Parliament doth direct, that, "The natural Days, next immediately following the 2d Day of *September*, - in the Year 1752, shall be called, reckoned, and accounted to be the 14th Day of *September*, omitting for that Time, only the eleven intermediate Days of the common Calendar." And it is to be remembered, that this *Act* does in no wise effect the Quarter Days, although the Feasts on which they depend, are altered eleven Days sooner in the *New Style*, yet the old Days are marked in the Almanacks with Red Letters, called *Old Michaelmas*, *Martinmas*, &c. which are to be observed in settling of Estates, Payments of Annuities, Rents, Bonds, Notes, &c. till such Accounts are become void, or agreed upon according to the *New Style*. And in computing the Ages of Persons, the Reign of Kings, &c. and all other Events, are to be set forward eleven Days, previous to this *Style*. No *Act* or *Deed*, done or made before the Commencement of the *Reformed Calendar*, and which are to continue in Operation or Force for a Term of Years, including the *Aera* of this Emendation, are in the least to be influenced by it; but the nominal Days in the *Calendar*, are the same in the *New* as the *Old Style*, to be observed in the *Feasts* and *Fasts* of the *Church*.

In *Chronology*, there is a certain Period, or Series of Numbers, called a *Cycle*, which regularly proceed from the first to the last, and then return again to the first; and so circulate perpetually. After this Manner is the *Cycle* of the *Sun*, by which it is computed, he finishes a Revolution in 28 Years, at the End of which, the *Dominical* or *Sunday Letter* (so called from the Latin *Dominus*, Lord, because it shews the *Lord's Day*, or *Sunday Letter* throughout the Year) return to its former Place, and proceed in the same Order as before, according to the *Julian Calendar*. But the Reformation made therein by Pope *Gregory*, has occasioned a considerable Alteration in this *Cycle*; because every hundredth Year in common, consisting only of 365 Days; whereas according to the *Julian Account*, it is *Bisextile*, consisting of 366 Days. By this Means, the Series will be interrupted in their Circulation, in the *Gregorian Calendar*, or *New Style*; because every fourth Year is not *Bisextile* or Leap Year, as in the *Julian Account*, or *Old Style* it used to be where a whole Day is added, to make up the odd six Hours, whereby the Course of the Sun yearly, exceeds 365 Days, being inserted next after the 28th of *February*. Therefore a Table to point out the *Dominical Letters*, according to the *New Style*, may be here of some Use. reckoning from the Year 1700 to the Year 1800.

## T H E T A B L E.

1	DC	5	FE	9	AG	13	CB	17	ED	21	GF	25	BA
2	B	6	D	10	F	14	A	18	C	22	E	26	G
3	A	7	C	11	E	15	G	19	B	23	D	27	F
4	G	8	B	12	D	16	F	20	A	24	C	28	E

As the Days of the Year are placed in a regular Series in the *Almanacs* according to their Months, so each Day of the Week is also distinguished from each other, by one of the first seven Letters of the *Alphabet*: For Example, A is placed against the 1st of *January*, and so on to the seventh G; after which the Letter A is placed against the eighth, and so on in a retrograde Order, till it has gone through all the Series of Letters, and then begin again anew to the End of the Year; so that if the Letter A, opposite the 1st of *January*, happen to be a *Sunday*, all the Days in the *Calendar*, which have an A put to them, will be *Sundays*, B *Mondays*, &c. And for this Use the *Dominical Letter* was made the Standard, or *Sunday Letter*. To find the Year of this *Cycle*, for any Year of the *Christian Era*, add nine to the current Year of *Christ*, because the *Cycle* commenced nine Years before the *Christian Era*, and divide the Number by 28; the Quotient will shew the Number of *Cycles*, which have revolved since the first Year before *Christ*; and the Remainder, if any, will shew the current Year of the *Cycle*, the last, or 28th Year, is the *Solar Cycle*.

By the Reformation of the *Calendar* under Pope *Gregory*, the Order of the *Dominical Letter* was interrupted in the *Gregorian Year*: For the Year 1582, which at the Beginning had G for its *Dominical Letter* by retrenching ten Days after the 4th of *October*, came to have C for its *Dominical Letter*; and by having but one *Dominical Letter* for the Year 1700, therefore the *Dominical Letter* of the ancient *Julian Calendar* is four Places before that of the *Gregorian*. Whence to find the *Dominical Letter* according to the *Gregorian Year*, to the Year 1800 exclusive, we must use the following Rule: Divide the Year and its fourth Part (omitting Fractions) by 7, and subtract the *Remainder* from 7, which will give the *Index of the Dominical Letter*; but because the Years 1800, 1900, 2000, 2100, 2200, 2300, &c. according to the *Gregorian Calendar*, are 365 Days, and have each but one *Dominical Letter*, which according to the *Julian* would have had two, therefore the Course of the *Dominical Letters* will be changed, and the above Method will only hold good for this Century; after which a Number must be added to the Year and its Fourth (omitting Fractions); thus, reject the Figures or Cyphers by the Place of Hundreds, divide the remaining Figures or Cyphers by 4, from this Quotient subtract 1, and this Number subtracted from the hundred Years, and then this last Remainder taken from the least Number of Sevens possible, leaves a Number which must be added to the Year and its Fourth. In order to find the *Dominical Letter* for ever: Suppose we want to know the *Dominical Letter* for the Year 1842; it is to be solved in the following Manner,  $18 - 4 = 4$ ; from which subtracting 1, and the Re-

Remainder 3 from 18 gives 15, which being subtracted from 21, the nearest Sevens, gives 6, the Number to be added. Then to the given Year = 1842, add its fourth Part = 460, and the Number found = 6 will make 2308, which being divided by 7, gives 329 for the Quotient, and the Remainder is 5, which taken from 7 leaves 2, the Index of the Letter *B*, the *Dominical Letter* required.

The *Golden Number*, also called the *Cycle of the Moon*, and the *Meteonic Cycle*, from its Inventor *Meton the Athenian*, who flourished 432 Years before *Christ*, comes next under our Consideration: This is a Period of 19 Years, beginning with, and increasing annually till it comes to 19, and then begins again; the Use of which is to find the *Change, Full, and Quarters of the Moon*; at the End of this Term of Years they will happen on the same Day of the Month as they did 19 Years before, though not at the same Hour, as *Meton* and the *Fathers of the primitive Church* thought; and therefore at the Time of the Council of *Nice*, when the Method of finding the Time for observing the Feast of *Easter* was established, the Numbers of the *Lunar Cycle* were inserted in the *Calendar*, which, upon Account of their excellent Use, were set in Golden Letters, and the Year of the *Cycle* called the *Golden Number* of that Year. To find which, add 1 to the Year of our Lord, and divide by 19, the Remainder is the current Year of this *Cycle*, or *Golden Number*, but if nothing remains, 19 is the *Golden Number* for that Year.

The *Cycle of Indiction* has no Connection with the Celestial Bodies, but (as *Baronius* saith) is the Space of 15 Years; a Way of Reckoning appointed by *Constantine the Great*, in the room of the *Olympiads*, that were made Use of by the ancient *Grecians*. The Emperor having reduced the Time, which the *Romans* used to serve, to this Period, he was obliged to impose an extraordinary Tax, for the Payment of those Soldiers who were discharged. It is of Service to us in our *Almanacs*, not only for the reading the *Roman History*, but for the setting right our *Chronology*; as the first Year of the *Christian Era* happened in the fourth Year of this *Cycle*. If we add 3 to the current Year, and divide the same by 15, the Remainder will shew what Year of the *Cycle* it is.

The *Epaet* of the Year is the *Moon's Age* at the Beginning of every Year, i. e. the Time between the first Minute of the first Day of *January*, and the last new Moon of the preceeding Year: It is a Number, whereby is noted the Excess of the common Solar Year above the Lunar, and thereby may be found out the Age of the *Moon* every Year; for the Solar Year consisting of 365 Days, and the Lunar but of 354, the Lunations every Year get 11 Days before the Solar Year; but thereby in 19 Years the *Moon* compleating 20 Times 12 Lunations gets up one whole Solar Year; and having finished that Circuit, begins again with the *Sun*, and so from 19 Years to 19 Years. For the first Year afterwards, the *Moon* will go before the *Sun* but 11 Days; the second Year 22 Days, which is called the *Epaet* for that Year; the third Year 33 Days, but 30 being an intire Lunation, cast that away, and 3 shall be that Year's *Epaet*; the next Year 14; and so adding yearly 11 Days, and casting away 30 as before, you have the *Epaet* of the Year, according to the *Julian Account*. Having found the *Julian Epaet*, subtract 11 Days (anticipated) from

that Number, and the Remainder will be the Gregorian *Epagt*; but if Subtraction cannot be made, you must add 30, as often as needful.

Having given a general Description of computing Time, and shewn the Difference between the *Old* and *New Style*, it may not be unacceptable to my Readers, to present them with a brief Account of the Origin of the Names of the Months of the Year, and of the Days of the Week.

1. *January* was so called\* from *Janus*, an ancient King of Italy, whom Heathenish Superstition had deified, to whom a *Temple* was built, and this Month dedicated.
2. *February* was so called from *Februa*, a Word denoting *Purgation by Sacrifices*; it being usual in this Month for the Priests of the Heathen God *Pan*, to offer Sacrifice and perform certain Rites, concluding, as was supposed, to the Cleansing or Purgation of the People.
3. *March* was so denominated from *Mars*, feigned to be the God of War, whom *Romulus*, Founder of the *Roman Empire*, pretended to be his Father.
4. *April*, *ab aperiendo*, because in this Month, all Things as it were opened and budded, and is generally supposed to have derived its Name from the Greek Appellation of *Venus*, an imaginary Goddess, worshipped by the *Romans*.
5. *May* is said to have been so called from *Maia* the Mother of *Mercury*, another of their pretended Ethnick Deities, to whom, in this Month, they paid their Devotions.
6. *June*, is said to take its Name from the Goddess *Juno*.
7. *July*, so called from *Julius Cæsar*, one of the *Roman Emperors*, who gave his own Name to this Month, being born in the same, which before was called *Quintilis*, or the Fifth.
8. *August*, so named in Honour of *Augustus Cæsar*, another of the *Roman Emperors*; this Month was called *Sextilis*, or the Sixth\*. The other four Months, namely, *September*, *October*, *November* and *December*, retain their numerical † Latin Names, which, according to the late Regulation of the Calendar, will, for the future be improperly applied.

As the idolatrous *Romans* thus gave Names to several of the Months, in Honour of their pretended Deities, so the like *Idolatry* prevailing among our Ancestors, induced them to call the Days of the Week by the Name of the *Idol*, which on that Day they peculiarly worshipped. Hence, the first Day of the Week they called *Sunday* ‡, from their customary Adoration of

the

\* *Macrobi. Saturn, lib. 1 cap. 12.*

† The Method of distinguishing the Months by their numerical Order only, was the Practice of the *Jews* before the *Babylonian Captivity*, as we may see in the Scriptures to the Time of *Ezra*.

‡ This Day among *Christians* is properly called the *Lord's-Day*; because the *Sabbath* was changed at *Christ's Resurrection*; it seems to me to be no Matter of Dispute, to prove the Reason of this Change; the several Texts of Scripture here mentioned will sufficiently assert it, *Matth. xxviii.*  
 1. *Mark xvi. 1, 2, 9. Luke xxiv. 1. John xx. 1. Acts ii. 1. and xx. 7.*  
 1. *Cor. xvi. 12.* And though it is commanded, that the *Sabbath* should be kept holy, *Gen. ii. 1, 2. Exod. xx. 8, 9, 10, 11. Isai. lviii. 13. Matth. xii. 8. Mark ii. 28. Luke vi. 5.* yet our Lord, the Lord of the *Sabbath*, consecrated the first Day of the Week to be a *Christian Sabbath*, to the End of the World.

the *Sun* upon that Day. The *Second Day* they called *Monday*, from their usual Custom of worshipping the *Moon* on that Day. The *third Day* they named *Tuesday*, in Honour of one of their *Idols* called *Tuisco*. The *fourth Day* was called *Wednesday*, from the Appellation of *Woden*, another of their *Idols*. The *fifth Day* was called *Thursday*, from the Name of an *Idol* called *Thor*, to whom they paid their Devotions on that Day. The *sixth Day* was termed *Friday*, from the Name of *Friga*, an imaginary Goddess, by them worshipped. The *seventh Day* of the Week they called *Saturday*, as is supposed from *Saturn* or *Seater* \*, by them then worshipped. The succeeding Ages of *Popish* Superstition, not only indulged their Profelites in the Use of such *Heathenish Names* and *Customs*, but also invented and introduced other unsound and unscriptural Practices in Religion, and which the *Protestants* have not yet been able to root out; for when the Profession of the *Christian Religion* became national, Multitudes of the *Heathen Priests*, whose Interests lay in the Performance of *Rites*, *Ceremonies*, and *Sacrifices*, embraced prevailing *Christianity* with selfish Views; and laboured early with too much Success to find Employment for themselves, by imposing on the People a new Set of *Ceremonies* and *Sacrifices*, bearing some Resemblance to those, which in their former State of *Heathenism*, they had been accustomed to. From this corrupt Source sprang the *Popish* Sacrifice of the *Mass*, the Celebration of which at particular Times, and on particular Occasions, gave Rise to the vulgar Name of *Candlemas* † &c. and after this Manner they engrossed a Multitude of *Holy Days*, for their own private Interest, many of which are fictitious and obscure; among which are *Valentine's Day*, *Feb. 14*, so called from *Valentine*, a *Priest*, who was martyred *Anno 271* for refusing to worship the *heathenish Gods*. Some say he was Author of the Custom used on this Day. *Corpus Christi Day*, is the *Thursday* next before *Trinity Sunday*, a great Feast among the *Papists*, who then carry the *Host*, or *Body of CHRIST*, as they pretend, in a solemn Manner. *Holy Cross*, *Sept. 4*, called *Holy-Rood Day*, a *Popish* *Holy-Day* kept in Remembrance of the Cross on which *CHRIST* suffered. *All Souls*, *Nov. 2*. the Day on which the *Romish* Church prays for the *Souls* of all the *Saints*. *St. Martin* the Bishop, or *Martinmas Day*, *Nov. 11*, so called from the *Mass* celebrated in Honour of him, who died *Ann. 399*. These, together with *St. Lucian*, *St. Vincent*, *St. Gregory*, *St. Ambrose*, *St. Austin*, *St. Cyprian*, and many more, are observed by the *Romish* Church, with the same Strictness as the *Saints Days* are commemorated with us; and retained by our Reformers in the *Calendar*, and consequently inserted in our *Almanacs* upon several Accounts, such as hiring Servants, taking Leafes, and the like, long before their Days.

*St. David's Day*, the tutelar Saint of *Wales*, is kept on the *1st March*, in Commemoration of him; who leading the *Welshmen* to Battle against the *Saxons* on that Day, got the Victory: They wear a *Leak* to distinguish them-

\* See *Verstigan* and *Sheringham*.

† See *Page 67*, *N. Test.* See also an Explanation of the moveable Feasts, *Page 78*.

themselves. St. *Patrick*, March 17, is a Day kept in Honour of him, who was an eminent Preacher of the Gospel in *Ireland*, and converted the Inhabitants. St. *George*, April 23, a Champion for Christianity, who was beheaded Ann. 290, by Command of the Emperor *Dioclesian*. We have several political Days, or Days of Thanksgiving, Fasting and Humiliation, such as the *Powder-Plot*, &c. which by Virtue of several Acts of Parliament, are, from Time to Time, to be kept and observed. And we may also add his Majesty's Birth-Day, in drawing to our Conclusion.

*Auspicious ever be the Morn,  
 When Glory dawn'd on Cæsar born !  
 Behold ! with what revolving Zeal,  
 He meditates our future Weal !  
 Preserve him, Heaven ! Reward his Care,  
 And make Maturity his Heir.  
 Then let a GEORGE from GEORGE arise,  
 To gild with lineal Beams our Skies ;  
 As round th' expanded Course of Heav'n,  
 Bright Suns succeeding Suns are driv'n.  
 If higher Joy kind Heav'n can give  
 Long, longer still, must Cæsar live.*

As the *New Style* is ordered by *Act of Parliament*, to be used in *Great Britain*, &c. for the future, it will be necessary to shew the Method of finding *Easter*, according to this Method of Computation, which may be performed by the following Rule :

Find the *Epact* for the Year proposed, and if it be less than 24, subtract it from 74; but if it be 24, it must be taken from 73. Also if the Epact be 25, and the Golden Number between 12 and 19, both Numbers inclusive, the *Epact* must be taken from 73, and the Remainder will be *Easter Limit*, or the Day of the *Paschal Full Moon*. If the *Limit* do not exceed 31, the Day of the Full Moon will be in *March*; but if it exceeds 31, it will be in *April*; the Sunday after which Full Moon will be *Easter-Day*.

But to save the Trouble of Calculation, see the *Table* in your *Common Prayer Book*; by which *Easter-Day* may be found by Inspection from the present Time, till the Year 1899 inclusive, according to the *Gregorian* Method.

A N

# A P P E N D I X

## T O T H E

## S U P P L E M E N T.

*Philosophia est Catechismus ad Fidem.*

*Cyril. i. contr. Jul.*

I HAVE here, by Way of Appendix, given my Reader a Description of the Universe, not only from the *Bible* itself, but from the most eminent and experienced *Authors*, tracing the Origin of Things from the Creation, and such Truths and Authority, Perfection and Excellency, Antiquity and Style; and embellishing the Work by such Occurrences, as I am ambitious to say, must render it the most beneficial little Piece, that could be made capacious to the Mind and Understanding of Man.

After God Almighty had made a Chaos, or Darkness of Matter, out of which all the planetary and heavenly Bodies were to be produced \*; his Servant *Moses*, in the Introduction of his History, tells us, that *God created the Heaven † and the Earth*; and then continues his Account of the Formation of the Earth ‡, and the Origin of Mankind; and before we go further, it may not be amiss to speak a little of this most noble Creature. Of all others *Man* was made the Superior, after the Image of God, Male and Female, of the most delicate Texture of Body, put together by so many fine and imperceptible Parts, so many Channels and Conveyances, so many Threads, Fibres, Veins, Arteries, Nerves, Sinews, Ligaments, Tendons; with their proper Insertions, Positions, precise Motions and Powers, so many nice Secretions of Fluids, Juices, and Humours, and such continued Play of the Engine in its minutest Parts, and the Flow of animal Spirits, that we must conclude with *Job*: *Shall mortal Man be more just than God! Shall a Man be more pure than his Maker!* ||? Shall he be puffed up with Pride and Luxury, since no *Man* is sure of *Life* §, but the stopping, cracking, bursting, or entangling of any of these, (by *Man's* first Disobedience) may be sudden Death, and after that, perhaps, a heavy Judgment, and eternal Condemnation: How necessarily then ought it to follow, I dread that Power who can so easily and so suddenly take me asunder,

\* In an Instant, and by one *Fiat*, as all other Things.

† By Heaven we are to understand the Sun, Moon, and Stars, and not the *Empyrean Heaven*, or *Residence of God*, and the *Mansions* of those celestial Beings, whom he had appointed the Ministers of his Court, and Attendants of his Throne; they were created before, *Job xxxviii. 37.*

‡ Though *Moses* in his Narration speaks chiefly of the Earth, no Doubt the Formation of the Sun, &c. went all along on in the same Degrees of Formation with it.

|| *Job iv. 17*, and § *xxiv. 22*. See Old Test. Pages 2, 3, 4, 5.

asunder, as he put me together. We shall now come to a geographical Description of the Place, wherein Man was put after being formed into such a surprizing Composition, namely *Paradise*, or the Garden of *Eden*.

*Moses* mentioning the Rivers that watered this Garden, calls them by the Names of *Pison*, *Gihon*, *Hiddekel* and *Euphrates*, of which the Learned have formed different Schemes, but it is found by Experience, they were but two Rivers; our *Shuckford* and *Stackhouse* are the most obvious and correct. Dr. *Shuckford* observes \*, that *Eden* was in *Chaldaea*, that the Garden was somewhere near the Rivers, among which *Babylon* was afterwards built, being the most plentiful Part of this Country wherein *Adam* lived. And tho' it is said, that *Pison* compasseth the Land of *Havilah*, it is meant of *Tygris* that now is which, as it passed by diverse Places, it was called by sundry Names; as at some, *Deglito*, in others, *Pastygris*, and by some, *Phasin*, or *Pison*. Likewise *Euphrates* toward the Country of *Cush*, (erroneously translated *Ethiopia*) or *Arabia*, was called *Gibon*, so that *Euprates* and *Tygris*, called in the Hebrew, *Perath* and *Hiddekel* had but one Name, where they joined together, although they were two Rivers, having two Heads or Springs, and falling into the *Persian Gulf* at two different Places.

Here Man was first placed, and thus he was made in a divine Form, and with such intellectual Faculties, as were suitable to his Being, and was endued with every Quality that could render him truly happy, without any sinful Inclination in his Body, with uninterrupted Health, and untainted Innocence, in this his first Estate. The *terrestrial Paradise* was a Type of Heaven, and by his forfeiting of this, the divine Majesty, in Justice to his Dignity, was highly offended, and had him driven out of Paradise, by an *Angel* from Heaven. *Adam* was very perfect, he knew no Disease, so long as he refrained from the forbidden Tree. Nature was his Physician, and Innocence and Abstinence would have kept him healthful to Immortality; but by this one Disobedience, he became subject not only to all Disagreeableness of Temper in the Soul, but degenerate to all Manner of disorderly Humours in the Body.

*Satan*, the Chief of the fallen Angels, and grand Adversary of God and Man, accomplished all our Misery and Woe. He was like other celestial Spirits, made happy in this Kind, but as we will suppose, through Ambition of being equal with God, he raised a Rebellion in *Heaven*, and for which he and his Accomplices were banished from the Regions of Bliss; failing in the Encounter, he resolved upon a Project of drawing Man into Disobedience, which was by assuming the *Serpent*, of all other Creatures the most fitted for his Design, and knowing the Perfection of the Man might prove too strong for the Temptation, he applied to the more frail and tender (the Woman) through the Organs of one of these sagacious Animals, gained his Design upon her, and she eat the enticing Fruit. Thus the Solicitations of the Woman ruined the Man, the Image of God was defaced, all appeared black and dismal, the Devil unmasked insulted them, and in Shame they hid themselves. But the Lord called them from their Secrecy, and instead of its answering the Purpose of the Devil,

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\* *Connections*, Vol. 1, Page 75.

Devil, a Saviour was promised for regaining him in Paradise, by bruising the Serpent's Head, as soon as Sentence of Condemnation had passed on them.

This is the Purport of what *Moses* has mentioned in the Bible, which was wrote, (except we admit the *Chaldeans* to have a small Share in it) in the first Language of the World, and is the received Opinion of the earliest Ages, to be the historic Facts, which he relates in that Part of it called the *Pentateuch*, which was esteemed the Foundation of the *Jewish Religion*; and whoever reads the *Bible* with Care and Impartiality, will find that our Author has given us such Accounts of the *Formation of the World*, the *Creation* and *Production* of the first Parents of Mankind, their *State of Innocency*, and their *Fall*; the *Tree of Life*, and of *Knowledge*. The tempting *Serpent*, and their peopling the Earth till the Deluge; his Description of the Ark, the Building of *Babel*, and Confusion of Languages, burning of *Sodom*, the Account of *Abraham*, *Isaac*, *Jacob* and *Joseph*, how himself led the People of *Israel* out of *Egypt*, his travelling in the Wilderness forty Years, the familiar Converse he had with God, the Miracles that he wrought, and the Divine *Wisdom* and *Inspiration* that resided in him, sufficiently attest that it was written by the Spirit of God. The *Hagiographa*, and rest of the historical and canonical Books of the Prophets, were held in the like Veneration with the *Jews*, who used to teach their Children, from their Infancy, to call it the *Doctrine of God*; therefore we must conclude that *Moses*'s and the other *Writings* of the *Old Testament*, were dictated by the Spirit of God, according to the different Genius and Learning of the Authors, and that God had them wrote in those Days to make them the Standard of Faith, and Rule of Life in all future Ages of the Churches. And tho' the Writings of the holy Penmen are of different Kinds, such as historical, preceptive, argumentative, doctrinal, poetical and prophetic, the Result is the same, being kept by the Holy Spirit from expressing any Thing contrary to the Dignity of the sacred Subject; and whoever would have their Children properly educated, they should be made first well acquainted with this most excellent and learned Book of God. Here is a large Magazine of Knowledge and Pleasure; a Field that we may range in from the Creation of the World, *Moses* has given us no Account of all the useful Callings and Employments fitting for Man; the rest of the holy Writers in the *Hagiographa*, Prophets and New Testament, have added their Shares in this most sublime and polite Education. And he who desires to appear in the Capacity of a Scholar, must endeavour to understand this inexhaustable Fund; or if, when he appears in the Character of either a Critic, a Statesman, Chronologer, Historian, Orator, Disputant, Pleader or Preacher, he will find himself foiled or confuted in the Language of every good and great Thing; therefore how thankful ought we to be for all those divine Precepts, and the Benefits that we may receive thereby.

If we behold the Glory of the Lord, and the Work of his Hands, in the unsearchable Height of the Skies, and from the most approved Astronomical Observations, see how the Wisdom and Glory of God appears in the Appointment and Make of that great Body of Fire, the Sun; how all those vast unwieldy Masses perform their useful Stages, without the least Interr-

mission, Interruption or Disorder, and look down upon the unfathomed Depth of the Earth, and view the Beauties of its Surface, we shall say with the Psalmist \*, *O Lord, our Lord, how excellent is thy Name in all the Earth ! Who hast set thy Glory above the Heavens, &c.*

To speak here a little of *Astronomy*, according to the *Copernican System*, we shall see the admirable Wisdom of the Almighty, who has never acted without *Reason and Rule*. The Observations that open to our View, is the wonderful Scene of the Heavens. It is an incontestable Argument of the *Sun* being the *Centre* of all the Planets and fixed Stars; and according to the New System, those fixed Stars are as so many *Suns* with their Primaries and Secondaries revolving about them; and are Bodies no less immense than the Sun, only in Appearance, by their prodigious Distance from us, and do shine by their own native Light. The *primary Planets*, which we are able to take a View of, have all their Motion round the Sun; the secondary Planets round *Saturn*; *Jupiter* and the *Earth* have the same Respect to their Primaries, as these Primaries have to the Sun; i. e. *The Squares of their Revolutions, are as the Cubes of their Distances*. Thus it is found manifest to our Sight, that every Globe we have good Views of, hath such like Motions as those which we ascribe to the Earth, namely, a Diurnal Rotation round their own *Axis*, and a Periodical Revolution round the Sun. The Sun being in the Centre, is, as it were fixed there, and hath no periodical Motion; but the other Motion round its own *Axis* we may discern, and it is supposed the fixed Stars have the same. To prove the Mutability of the Earth from *Philosophy*, according to the *Ptolemaic System*, (omitting the Texts of Scripture already mentioned in the Supplement) I shall only observe one of their Objections to the *Copernican*, viz. That if the Earth be moved from W. to E. a Bullet shot Westward would have a farther Range, than one shot Eastward; or shot N. or S. it would miss the Mark; or, if perpendicular, it would drop short of the Gun. In Answer to which, we need only observe according to the Laws of Motion, and the Rule of Mechanics and Mathematics, that by strict Remarks it is found, that a Fly or a Gnat, in the Cabin of a Ship, flies every Way with the same Velocity at Anchor, as under Sail; and that if a Bullet is dropt from the Molt Head, it will fall to its Perpendicular in the swiftest Motion; the Cause of which Correspondence of the Effects, is, that the Ship's Motion is common to all Things in her. The Absurdity of the *Ptolemaic System* is very apparent; for 1<sup>st</sup>, we may observe, it supposes the *Spheres* of all the *Heavenly Bodies* to be *Solid*, which is contradicted by Comets crossing them and launching out in the *Abyss* of the *Heavens*, in all Manner of Directions. 2<sup>dly</sup>, The rapid Motion of the *Primum Mobile* including all the *Heavenly Bodies*, and carrying them by one common Motion from *East* to *West* in 24 Hours, is not to be conceived. According to Mr. *Dersam*, the Earth's Circumference being 24930 Miles, if we divide that into 24, we find the Motion of the Earth to be nearly 1039 Miles in an Hour, which is a far more reasonable, and less rapid Rate, than that of the Sun to move round the Earth; for let us take the nearest

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Computation of the Sun from us, *viz.*, 54 Millions of English Miles, then the Circumference of his Orbit will be about 748 Million of Miles, which divided by 24 Hours gives 31 Millions of Miles, the Space the Sun must travel in an Hour; and if we take under our Consideration the nearest fixed Star, we shall have a far more incredible Motion, which to our Appearance would be performed (supposing the Distance of the Body to be ever so great) by a Rotation of the Earth on its Axis, which, is a manifest Proof for the Earth's Motion. This Rotatory Motion seems absolutely necessary, and as it were a natural Consequence of a Revolutionary or Periodical Motion; it has been discovered in *Jupiter*, *Mars* and *Venus*: But by Reason of *Saturn*'s great Distance from us, and *Mercury*'s Proximity to the *Sun*, their Rotations have not yet been detected. 3dly, It cannot be credited, that one and the same Body should move two different Ways at the same Instant of Time, and that each of these Bodies should perform a Revolution through their several Orbits in 24 Hours from East to West; and yet take several Years in compassing their Periods West to East, as *Saturn* 30, *Jupiter* 12, &c. as you may see in the Supplement. 4thly, It does not account for several notable *Phænomena*, as the *Rotrogadations*, *Stations*, *swift* and *slow Motions* of the *Planets*, and apparent Alterations of their *Magnitudes*, *Lustre*, &c. And lastly, according to this *Hypothesis*, *Venus* and *Mercury* may come to an Opposition to the *Sun*, which never has been observed, the greatest Elongation of the former being about  $48^{\circ}$  and the latter about  $27^{\circ}$ , adding to this the increasing and decreasing Places of these *Planets*, which could not happen unless they were included within the Earth's Orbit. This was suspected by *Copernicus* himself, and by the most indefatigable *Galilæus*, the Inventer of the Telescope, discover'd; who by this Method, proved to a Demonstration the true *Pythagorean* (or *Copernican*) *System*, which has met with several Improvements which late Discoveries have made; as that the *Planets* revolve about the *Sun* in Ecliptical Orbits, the *Sun* possessing one of *Focus*'s, that the fixed Stars are not at an equal Distance from the *Sun*, but are variously and indifferently dispersed throughout the wide *Expanse* of the *Heavens*; that they shine by their own proper Light; and are not subject to the Solar Attraction, or any Laws of Motion, (unless probably a Rotation on their *Axis*, as hereafter is more particularly observed) and consequently that the apparent low Progression of these Bodies, equal in them all, arises from the Earth's Motion. The Probability of the New System opens to us a new and admirable Scene of the *Heavens*, and is worthy of an infinite Creator, whose Power and Wisdom is over all his Works. The Question is, What is the Use of so many Planets we see about the *Sun*, and so many as are imagined to be about the fixed Stars? To which the Answer is, That they are Worlds, or Places of Habitation, which is concluded from their being habitable, as appear in our solar Planets, from their being opaque Bodies, as our Earth is, consisting, in all Probability, of Land and Waters, Hills, and Vallies, having Atmospheres about them, Moons ministering unto them, and being enlightened, warmed and influenced by the *Sun*, whose yearly Visits, they receive for Seasons, and frequent Returns, for Days and Nights. All which Particulars are fully treated of by the

learned Mr. *Derham* \*, who says, that there are Seas, or great Collections of Waters, and consequently Rivers, Clouds, Air and Vapours in the Moon, from his own Observations ; and that he doubts not our terraqueous Globe would appear, if viewed at the Moon, or some Miles aloft, in like Manner, *viz.*, that we should perceive our deep Oceans would be of a dark Colour, like the darker Spots of the Moon ; and the single Isles of *St. Helena*, *Ascension*, and the more numerous ones of *Ladrones*, *Canaries*, *Azores*, &c. to have the faine Appearance that the few scattered Islands have in the deeper Seas ; and our shallow Seas, with their numereus Rocks and Islands dispersed about them, especially towards the Continent, would look as those in the Moon † ; therefore for these, and the like Reasons, the Maintainers ‡ of the *New System* conclude, that all the Planets of the Sun and fixed Stars are accommodated for Habitation, and stocked with proper Inhabitants ; but what they are ||, together with their Vegetables, Minerals, Metals and Animals, I shall refer my Reader to his own Conjecture, and the Amusement of Mr. *Christian Huygens*'s *Cosmatheros*, and other Authors that have written on that Subject. All which are designed for their particular Ends, and to the Honor of God.

The immense expanded Space possessed by the heavenly Bodies, is sufficient to contain all the noble Variety of Systems therein ; not only our own of the Sun, but all others of the fixed Stars, which are at such Distances to appear very small, yet are of prodigious Magnitudes, and have sufficient Room in moving on their own Axis, with their Primaries and Secondaries round them, without hindering or clashing against one another. The *Moon*, whose Orb is the least of all the celestial Globes, takes up a Space of near 480 Thousand *English* Miles in Breadth, to perform her monthly Revolution round the Earth. The Earth with its Satellite the *Moon*, revolves round the Sun, or (as the *Ptolemaics* would have it) if the Sun revolves round the Earth, which is the same Thing, this *Magnus Orbis*, as it is usually called, is a Space of above 540 Millions of Miles in Circumference, or 172 Millions of Miles in Breadth ; and if we add the Increment caused by the Sweep of the *Moon*, or the Excursion of her Orb, beyond the *Magnus Orbis*, we shall have a Space yet broader by near 283 Thousand Miles ; and what is still more wonderful, *Saturn* is an Orb of 1641526386 *English* Miles Diameter ; *Jupiter* 895134000 ; *Mars* 262282910 ; *Venus* 124487114 ; and *Mercury* 66621000 Miles, deduced from the Distance between the Sun and Earth, and assignd by the most learned and ablest Astrologers. These are so far from hindering one

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\* Astro-Theology, or a Demonstration of the Being and Attributes of God, from a Survey of the Heavens.

† See *Hevelius's Geography of the Moon*.

‡ Who say, that all the heavenly Bodies have a Rotation round their several Axis, at certain Periods of Time, some longer, and some shorter, each Time making what we call a Day.

|| In all Probability some of them are the Receptacles of the departed Souls of the Righteous, commisioned there, till their Return at the Coming of Christ.

another\*, and not so much as their Shade approacheth any of them. Who then can behold the numberless Regions above, the many Millions of those large Bodies, and not declare the Glory of God? Who can view that immeasurable Firmament in which those Bodies are, and not acknowledge his Handy Work? This gives us a just Idea of the infinite Creator's Works, and that no other but an omnipotent Being was the Orderer thereof.

The Diurnal Rotation of the heavenly Globes is manifest from the equable Motion of the Spots, which sometimes appear on the Disk of the Sun, like unto a Globe moving round upon its Poles; these solar Spots, says Mr. *Derham*, demonstrate the sun to be a moving Globe, turning round but once in somewhat above 25 Days; regular, and doubtless of as great Use to some other Part of the Universe, as the Motions of the Earth is to its Inhabitants, which shews the Concurrence of the Almighty, in the Wonders of the Creation, which are manifest to all, that we might magnify his Name in these our Researches and see that the Works of the Lord are great.

We are now come to speak more particularly of our own planetary Globe. This Globe is surrounded with an Atmosphere, or Mass of Air, Vapours and Clouds: If this Mass of Air and Vapours was always at Rest, instead of refreshing, it would suffocate all the World. But the great Contriver of the Universe has ordered two particular Meteors for our Use, viz. the Winds, and the Clouds and Rains. First, Winds are as so many Currents of the Air, so that which excites or alters its Currents, may be justly said to be the Cause of the Winds; an Equipoise of the Atmosphere produceth a Calm: But in Proportion as that Ballance is taken off, a Stream of Air or Wind is produced; which is evidently demonstrated in the stopping of a Bottle or Cask. There are diverse Things which make Alterations in the Equipoise, such as Eruptions of Vapours from Sea or Land; Rarefactions and Condensations in one Place more than another: The Falling of Rain, Pressure of the Clouds, &c. But the most constant are from Heat and Cold. This is manifest in the General Trade-Winds blowing all the Year between the Tropics from East to West, agreeable to the Sun's daily Progress round that Part of the Globe; and by his Heat, rarifying one Part of the Air, whilst the cooler and heavier Air behind presseth after. In like Manner the Sea and Land Breezes. The former commonly rise in the Morning, about nine or ten o'Clock, and continue till about five at Night. For Want of which, when in the Indies, it has been so fultry hot, that I have not been able

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\* Though all dark Bodies, exposed to the direct Light of the Sun, cast a Shadow behind them, which is nothing but the Privation of Light in the Sun by Reason of his Rays being intercepted by some opaque Body, as the Earth and Moon, &c. which borrow their Light from him. When either interposes, the other must in some Measure be obscured. Thus the Eclipse of the Sun, is caused by the Interposition of the Moon betwixt him and the Earth; and the Moon is eclipsed by the Earth being betwixt the Sun and Moon.

to walk the Street. As the Sea Breezes do blow in the Day ; so the Land Breezes blow in the Night, alternately succeeding each other. And so in our Climate, the Northerly and Southerly Winds are the Effects of Cold or Warmth of the Weather, *i. e.* the Atmosphere. It is common to see a warm Southerly Wind suddenly changed to the North by the Fall of Snow or Hail ; to see the Wind in a frosty Morning North, and when the Sun hath well warmed the Earth and Air, to see it shift towards the Southerly Quarters ; and again to turn Northerly or Easterly in the Evening. It is from hence also, that in Thunder Showers the Wind and Clouds are oftentimes contrary to one another ; especially if Hail falls, the sultry Weather below directing the Wind one Way, and the Cold above the Clouds another Way,

*z d l y.* Clouds and Rain, the other wonderful Gifts of the Almighty, are made of Vapours raised from Water, or Moisture, by the Power of the Solar or Subterraneous Heat, or both ; Heat being the lightest of all Bodies, easily breaks loose from them, and if they are humid in its Passage, carries along with it Particles, or little Cafes of the Water ; which being lighter than the Air, are buoyed up thereby, and swim in it, until they become of an equal Weight therewith in some of its Regions. It is observable in the heating of Water, the greatest Heat carries off grosser, larger, or more numerous Vesiculae or Steam ; but if the Heat breaks through, so as to lift up great Quantities of Bubbles, too heavy for the Air to carry up, it will cause the Water to boil ; the Steam that arises from such Heating or Boiling may be compared to the dropping of Rain, for after the same Manner it collects together at the Top of a Brew-house, or on a Pot-lid when it meets with Obstruction. Thus Vapours are carried aloft by the Gravity of the Air, which, by meeting and knocking together, make Fogs above, and so are formed into Clouds. Cold is commonly in the highest, as is evident from some of our Mountains having Snow upon their Tops all the Year ; as the Cold approaches nearer the Earth, the Vapours are turned into small Rain, Misting and Dews. If the Cold condenseth them into Drops, they then fall in heavier Rains, if the Cold be not intense enough to freeze them ; but if the Cold freezeth them in the Clouds, or in their Fall through the Air, they then become Snow or Hail.

Lightning, and other enkindled *Phænomena* owe their Rise to such Vapours, as are detached from mineral Juices, or at least that are mingled with them, and are fired by Fermentation. From what has hitherto been said, I need only observe, that by repeated Observations it is found, that what is raised in Vapours, exceeds that which falleth in Rain, &c. the Overplus is partly tumbled down, and sent by the Winds and partly descend in Dews.

*Gravity* or *Contraction* makes the Descent of all Bodies to be at a certain Rate ; for was it not for the Resistance of the *Medium* or aerial Air in which we breathe, all Bodies would descend to the Earth at the same Rate ; the lightest would fall down as swift as the heaviest Stone : Notwithstanding which, the more the Air is clarified by Heat, the faster Rain will fall ; for we have the heaviest Showers always in the Summer. The Cause of Gravity, according to the *Newtonian Philosophy*, is from Attraction,

tion, which is cogenial with Matter in the Universe, for Bodies Simple and Compound, Solid and Fluid, in the Heavens and in the Earth, from the largest Globe to the minutest Particle of Bodies; these all attract one another in Proportion to the Quantity of Matter, and to the Square of their Distances. Which Attraction, or Tendency (particularly of the lesser Bodies to that greater and most prevalent Attractor the Earth) is called their Gravity. That *Density* in the Parts of the *Medium*, whereby the Motion of Bodies in it is retarded, is called its Resistance, which, together with the Force of Gravity, is the Cause of the Cessation of the Projectiles, such as a Stone from the Hand, an Arrow from the Bow, a Bomb from a Mortar, and a Ball from a Gun. *Medium* is that Space or Region through which a Body in Motion passes to a Point; thus *Aether* is supposed to be the *Medium* through which the *Heavenly Bodies* move. The Vibrations of this *Medium*, says Sir Isaac Newton, is swifter than Light, that admirable first made Creature of God, which moves at the Rate of 70,000,000 of Miles in about seven Minutes, which is 700,000 Times swifter than Sound. And that, according to the Proportion of its Density, it must have 490,000,000 Times more Elastic, and as many Times rarer than Air; its Resistance will be above 600,000,000 Times lesser than that of Water, consequently the Particles of this *Medium* must be infinitely small indeed; so that its *Rarity* is fit for the free Transmission of Light, and the free Motion of the *Heavenly Bodies*, which would make no sensible Alteration for 10,000 Years. It is computed from the best and latest Observations in Astronomy, that Sound would be  $27\frac{1}{2}$  Years flying from the *Earth* to the *Sun*. A Bullet  $30\frac{1}{2}$ . But Light, which proceeds from the *Sun*, and other luminous Bodies, spend but about 7 Minutes as above, in passing from the *Sun* to the *Earth*. By this most necessary Creature of God, all the animal World is enabled to go here and there as their Occasions may call. By *Light*, Man, the most noble, is made capable to behold the *Handy Works of God*; view the Glories of the Heavens, look down and see the Beauties of the flowery Fields, the gay Attire of the feathered Tribe, see the great Creator's wonderful Art and Contrivance in all Parts of Animals and Vegetables, and conclude with Admiration in beholding the Harmony of this lower World, and the Wonders of the *Universe*.

The *Earth*, whose Circumference is usually divided into 360 Parts or Degrees, every Degree 60 Geographic Miles, consequently it must be 21,600 such Miles, which, reduced into *English Miles*, makes 25,000 Miles, or thereabouts, and the Diameter is near a third Part of the Circumference, of which, only the fourth Part is Land. Its diurnal Course lies in a Parallel to the *Equator*, (but the Periodical in the broad Path of the *Zodiac*) at an Inclination of  $23\frac{1}{2}$  Degrees to the *Tropic of Capricorn*, which happens according to the *New Style*, on the 22d of *December*, and called the *Winter Solstice*, or shortest Day. And  $23\frac{1}{2}$  Degrees of the *Equator* of the *Tropic of Cancer*, on the 22d of *June*, which is our *Summer Solstice*, or longest Day. One Half of the *Globe* is always illuminated, and the other half dark. When any Part of the *Earth* points towards the *Sun*, it is Day there, and when it retires from the *Sun*, it is Night; for the *Earth* moves upon its Axis 15 Degrees, or 900 Geographical Miles

Miles every Hour. A Place therefore that is 15 Degrees E. of another, has the Meridian or Noon Day Sun, an Hour before it; and so in the Reverse. And as there are 14 Times 15 Degrees, or 360 Degrees in the Circumference of this Globe, consequently, the Revolution of the Earth is performed in a Day of 24 Hours Length. The *Annual Motion* of the Earth is its Course round the Sun, in the Space of a Year; in which it declines six Months towards the North, and six towards the South, which occasions the different Seasons of the Year; and moving on the *Equinoctial* in March and September, the Days and Nights are equal all over the World.

One great Difference between the Winter and Summer, Heat and Cold, is the Continuance of the Sun above the *Horizon*: In Summer, long, which increaseth the Heat, as much as it lengthens the Days; and so in the Reverse; as it is found by Experience, the Rays of the Sun on any Plane, are so much the stronger, and the Plane more warmed and enlightened, as the Rays are more or less perpendicular; and thus indulgently the great Creator hath provided for the Good of our Planet, by so critically adjusting its Position to, and its Distance from the Sun; in whose Absence we are greatly supplied with Light from the Atmospheres, which encompasses the Earth and Moon, partly by reflecting the Rays of Light to our Eyes, and partly by refracting them, so as to make them visible and useful to us, as the *Twilight* is, when the Sun is hidden under the *Horizon*. The *Moon* and *Stars*, which, as *Moses* saith, rule the *Night*, as the greater *Light*, the Sun, doth rule the *Day*; but what Influence these Bodies have, is hard to determine, and vainly pretended to by *Astrologers*, tho' the *Tides* have always strictly observed the Course of the *Moon*; and what other Influence she may have I shall pass over: However it is certain that her *Light*, *Eclipses*, monthly *Revolutions*, and *Latitudes* or *Vagations* towards our Poles, are of great Use to us. By her *Light* we dispatch our Affairs in the *Night* with Pleasure; the *Eclipses*, whether of the Sun or Moon, are of particular Service both to the *Astronomer*, *Geographer*, *Chronologer* and *Mariner*. The *Monthly Revolutions* measure out our *Months*, as the Sun doth our *Days* and *Years*. Her *Latitude* or Progression towards our Poles enable the Inhabitants to support themselves in their tedious long *Nights* of some Month's Length, and thus the great *Contriver* of his Works has made every Thing infinitely serviceable to one another. As the *Moon* is a *Moon* to us, so the *Earth* is undoubtedly a *Moon* to the *Moon*, not as a secondary Planet, but such a Planet as reflects the Light of the Sun to her, and that there is a mutual Intercourse and Return of Influences and good Offices; as does appear by the Discoveries our famous Sir *Isaac Newton*, and others have made; and we will suppose by our solar System of Planets, that the fixed Stars, in all Probability, as before hinted, are as so many Suns ministering to as many Systems of Planets, and are of great Use to us in supplying the Absence of the Sun and Moon; and no Doubt the like Returns are made them by our Sun; so that here we have an admirable Economy observable throughout all the visible Regions of the Universe, prepared and appointed in due Order by the supreme Architect of Heaven and Earth; which is such a glorious Scene of Workmanship, that we must conclude with the Psalmist, *Remember his marvellous Works that*

that he hath done, his Wonders, and the Judgment of his Mouth. For The Heavens thus plainly declare the Glory of God, and the Firmament sheweth his Handy-Work.

Now to return to our *Globe* in particular, where we have a nearer View of the Footsteps of divine Providence, in the wise and orderly Disposition of all its Parts, and all his Creatures for our Use. How admirably are the Solids and Fluids parted from jumbling into one Mass. The Seas for Intercourse of Trade in foreign Parts, the Rivers and subterraneous Passages, Veins and Springs for the Use of the Creatures. How nicely is the Earth deposited in useful *Strata* or Beds, some for the vegetable Kingdom, placed highest for Man to cultivate; being divided into various Soils and Moulds for all the Varieties of Trees and Plants; some for the Generation and Nourishment of Minerals and Metals, some for Stones and Fossils at such Depths that they may not encumber us, and others for sweetening and conveying the Waters that break out in Fountains, or may be dug into for Wells, which minister Supplies of Vapours for Clouds, which causeth the *Rains* and *Winds* for refreshing the Earth! In viewing the gayest Scenes of Nature, who is not delighted with the blooming Creation, and even charmed with the delicate Attraction of Flowers? Who does not covet to assemble them in his Garden? which is naturally apt to fill the Mind with Calmness and Tranquility, indulge the Fancy, and lay all its turbulent Passions at Rest. It gives us a great Insight into the Contrivance and Wisdom of Providence, and suggests innumerable Subjects for Thought and Meditation \*, by exercising in the *Law of the Lord*, and bringing forth Flowers that will not wither with Nature, nor tarnish by Time, but bud and open continually in richer Beauties, flourish even in the Winter of Age, and at last be prepared for Death, and ripened for Glory. Lastly,

If we take one Turn among the Dead, in the Repository of human Bodies, we may be entertain'd at the solemn Interview of digging a Grave, and there see in every Shovelful, the Fragments of a Bone or Skull, that once had a Place in the Composition of a Man, or Woman. Let us then consider what innumerable Multitudes lie crumbled confused, and blended together in the same common Mass, without any Distinction. And if we turn our Eyes again on the Beauties of our Frame, our Riches and our Pleasures, with which we are so much taken up, look again on the Britteness of the Machine, and consider that the Thread of Life is tender, how fearful ought we to be lest the Structure fall to Pieces! And one may wonder it does not, even while we are surveying it. O! what a Blessing is Health and Life, the Harmony of all the Vessels, ten thousand Strings that keep the Instrument in Tune, which, by a Shock, or a Blow may be broken to Pieces: How ought we then to carry our Lives in our Hands, as the Phrase is, i. e. to be ready to give it up whenever it is called for; and even suppose when we go out, we shall never return alive. Remember then, O Man, Life is shorter than a Span, lighter than the dancing Spark, and driven away like the dissolving Smoak. Thy

Minutes are upon the Wing, and hastening to be gone, when all the Powers of Eloquence, all your radiant Glories, will be totally eclipsed, and become silent as the Night ; the pampered Flesh, cloathed in Purple and fine Linen, with all its Delicacies, will be covered rudely with Clods of Clay, enwrapped in clammy Earth, sleep on a ragged Pillow of Gravel, and become a Feast for the Worms. The Winding-Sheet and the Coffin are the utmost Bounds of all earthly Devices. How then dare we pass and repass under the Copes of Heaven, with a Soul not fit for God. A Fall, a Tile, or a Bruise may do our Busines. Consider how many have been killed suddenly by Lightning at the Plough, in the Field, in the Garden, and in their Beds, besides many other remote Accidents. *Anacreon's* Grape-stone proved his Death, as effectual as a Thunderbolt ; *Fabius*, the *Roman* Senator, was choaked with a single Hair, in a Draught of Milk. Pope *Alexander*, by a Fly that flew into his Mouth ; and *Aurelian*us dropped down dead in the Midst of a Dance. These, and a thousand more are daily Instances of our Frailty, and the Uncertainty of Life. *Man is like to Vanity; his Days are as a Shadow that passeth away.* In one Hour the blooming *Sylvia*, that once ambitious to view her admired Features in the Glas, is turned to a putrid Mass, and lies concealed in impenetrable Shades ; her Ivory Neck, blushing Cheeks, coral Lips, and all her other Beauties of Person, and Delicacies of Action, are amazingly altered, and become loathsome. Let her surviving Sisters remember what a Veil of Horror is drawn over her Face, and that the lovely Beauty is gone, and that ere long the Passing-Bell will toll, and this Body will be carried out on the Bier, and committed to its long Home. It might then become their chiefest Aim to have their Minds decked with divine Virtues, that will neither prejudice their Persons, nor deprecate their Charms, but add Lustre to the finest Set of Features, and heighten the Loveliness of every other engageing Accomplishment ; that from their hallowed Relics, as from the fragrant Ashes of the Phoenix, will arise an illustrious Form, bright as the Wings of Angels, and lasting as the Light of the New Jerusalem.

In vain, *Melinda*, do you boast,  
The sparkling Eye, the vermil Cheek ;  
While you, regardless of their Worth,  
The Paths of lawless Pleasure seek.  
Oh ! Pity, that a Form so fair,  
Should shroud a Soul so stain'd with Sin ;  
For all *without* is matchless rare !  
But how unlike is all *within* !  
Shake off this Fever of the Mind,  
Which all your Beauties will deform ;  
And know that Virtue's Self we find,  
More lovely in a lovely Form.

As all, High and Low, Rich and Poor, Small and Great, One with Another, must go to sleep in the Grave,

'Till in last Sounds the dreadful Trumpet speaks,  
'Till Judgment calls and quicken'd Nature wakes ;

'Till

'Till through the utmost Earth and deepest Sea,  
Our scatter'd Atoms find their destin'd Way ;  
In Haste to cloath their kindred Souls again,  
Perfect our State, and build immortal Man.

So all must awake, arise, and appear at the Bar, and meet the Judge before whom the Pillars of Heaven will tremble, and the Earth melt away. At the Resurrection we shall see the Graves cleaving, the Sea teaming, and Swarins unsuspected. Crowds unnumbered arising. The World will becatch'd in a Flame at the Dissolution of terrestrial Things, and we shall be the Attendants on the Burial of Nature. Then we shall see the vast Expanse of the Sky wrapt up like a Scroll, and the incarnate Son of God issuing forth from Light inaccessible, with ten Thousand Times Ten Thousand Angels to judge both Men and Devils; the Curtain of Time will drop, Eternity disclose to View, and we shall enter into a State of Being, happy or miserable, in Soul and Body, together for ever.

O Man! let your Mind recoil, and like the Prospect of a spacious Field array'd in cheerful Green, which relieves and reinvigorates the Eye that has fatigued itself by poring upon minute, or gazing upon some silly Object; forsake the gaudy Tinsels of Wealth, and immortalize the Character of a great Man, by reading the divine Oracles of Heaven, let them be your principal Delight, your inseparable Companions and Friends, grow thereby rich in good Works, rich in heavenly Temper, and inex-pressibly richer in your Saviour's Righteousness; that your Loins may be girded about, your Lamps trimmed, and yourself dressed ready in your Marriage-Garment, for the Bridegroom's Appearance, that you may stand with Boldness, when the Stars of Heaven fall from their Orbs, and the Earth reels to and fro' like a Drunkard, dispelling the Clouds. Then the Righteous will receive their delightful Expectations, which may serve to exhilarate the Thoughts of those that have been hovering about the Edges of infernal Darknes. If, like a wary Pilot, we steer into a well sheltered Creek till the Storm is blown over, which infects us here, and there enjoy safe Anchorage without Danger of foundering amidst the Seas of prevailing Iniquity, or being shipwrecked on the Rocks of any powerful Temptation. 'Ere long, we shall hoist our *Flags of Hope*, riding before a sweet Gale of astonishing Merit, and redeeming Love, till we make with all the Sail of an assured Faith, the wished-for blissful Haven of Security, and everlasting Repose, entering the Harbour like a gallant, stately Vessel, returned successful and victorious from some grand Expectation, with Acclamations, Honor, and Joy, to the blest Port of eternal Life.

### The Character of a good Man, after Death.

#### E P I T A P H.

He was an indulgent Husband; an affectionate and beloved Parent; a prudent and provident Manager of his Family, more especially in the Dictates of Religion; esteemed by his Neighbours; sincere in his Professions; open in his Dealings; an honest and industrious Tradesman; a Man without Guile; and a Christian without Hypocrify; his Piety was unfeigned; and his Mind truly *Evangelical*.

Happy the Man that makes such an *Exit!* May the *Living* take it to Heart.

## C H R O N O L O G Y.

Year of the  
Conversion. From St. Paul's Conversion, A. D. 35, to his Martyrdom, A. D. 70, inclusive. Shewing the Time of his Peregrination, and of his Epistles written to the Churches.

Year of the  
Emperors.

## O F T I B E R I U S.

- 1 **P**AUL, a Persecutor, *Acts* vii. 58. viii. 1. Converted as he went towards *Damascus*, *Acts* ix. 20
- 2 From *Damascus*, he went into *Arabia* to preach the Gospel. 21
- 3 After he returned to *Damascus*, the Jews took Counsel to kill him, but he escaped by Means of the Faithful, who let him down by the Wall in a Basket. Ver. 23, 24, 25. *Gal.* i. 22
- 4 From thence he came to *Jerusalem*, to see *Peter*. *Gal.* i. 23  
*Acts* ix. 2 *Cor.* xii.

## O F C A L I G U L A.

- 6 The Jews attempted again to put him to Death, but he was led to *Cesarea*, and from thence sent by the Brethren into *Syria*, and to *Tarsus of Cilicia*. *Acts* ix. *Gal.* i. 2
- 7 *Cesarea*, and from thence sent by the Brethren into *Syria*, and to *Tarsus of Cilicia*. *Acts* ix. *Gal.* i. 3
- 8 After that, he was brought to *Antiochia* by *Barnabas*, where the Disciples were first named Christians. 4

## O F C L A U D I U S.

- 12 Then he travelled to *Cyprus*, where he converted *Paul* the Governor. *Acts* xiii. 7. 3
- 14 From thence he went to *Iconium*, where he remained for a Time. Chap. xiv. 6
- 15 He healed a lame Man at *Lystra*, and there was stoned, almost to Death. Ver. 19. 7
- 16 When he had appointed Elders in the Church, he visited all *Pisidia* and *Pamphylia*, and returned to *Antiochia*. 8
- 18 At this Time was the Council of the Apostles at *Jerusalem*, where *Paul* was present. Chap. xv. *Gal.* ii. 11
- 20 *Paul* then went into *Syria* and *Cilicia*, with *Silvanus*, to confirm the Churches ; then to *Derbe* and *Lystra*, where he took *Timothy* with him to *Macedonia*. Chap. xvi. 12
- 21 He preached at *Athens*, Chap. xvii. And from thence writeth to the *Thessalonians*. 13
- 22 He remained at *Corinth* 18 Months. Chap. xviii. And from thence writeth to the *Romans*. 14
- 23 Then returned to *Ephesus*, so to *Cesarea*, to *Jerusalem*, so to *Antiochia*.

## O F N E R O.

- 24 And afterward visited the Churches of *Galatia*, and *Phrygia*. Chap. viii. 2
- 25 He came to *Ephesus*, where he preached two Years, and there left *Timothy*, Chap. xix. *1 Tim.* i. 3
- 26 He writeth from *Ephesus* the first to the *Corinthians*. *1 Cor.* xvi. 4
- 27 After

27 After the Tumult that was in *Ephesus*, he came to *Troas*, and from thence to *Macedonia*, and being at *Philippi*, he wrote the Second to the *Corinthians*, by *Titus* and *Luke*. 2 Cor. ii. and xiii. *Acts xx.*

28 Thence he came into *Achaia*, and to *Corinth*, as he had promised. 1 Cor. xvi. and 2 Cor. xii. And because his Enemies laid in wait for him, he returned by *Macedonia* into *Troas*, to *Aristarcus* and *Timotheus*, who were gone before him. *Acts xx.*

29 From *Troas* he came to *Affos*, to *Mitylene*, called *Lethos*, unto *Samos*, and from thence to *Miletum*, where he took Leave of the *Ephesians*. *Acts xx.*

30 Thence he came to *Rhodes*, to *Patara*, to *Tyrus*, to *Ptolemais*, to *Cesarea*, and last of all to *Jerusalem*, where he was taken Prisoner. Chap. xxi. and xxii.

31 He was led to *Cesarea* before the Governor *Felix*. Chap. xxiii. where he remained two Years. Chap. xxiv.

32 Afterward he was sent Prisoner to *Rome*. Chap. xxvii.

33 And in Prison he wrote to the *Galatians*, to the *Ephesians*, and to the *Philippians*.

34 Also to the *Colossians* and to *Philemon*.

35 The Second to *Timothy*.

36 Finally he was beheaded at the Commandment of *Nero*.

~~See~~ See a brief Description of St. Paul's Birth, Life, and Death, in Pages 64 and 65.

Here I shall introduce the following CHRONOLOGICAL TABLE, from my MODERN BOOK-KEEPER (printed in the Year 1761) as it is fitly adapted to the Doctrine of Time. See Page 156.

A Chronological Table to find every Day of the Month from the Year 1700, to the Year 1811 Inclusive: With the Number of Days from any Day in one Month, to the same Day in any other Month.

Jan M. Au. F.N. Jun Se. Ap.							Tempus fugit.	Days of the Month, Sunday				
Oct	Mh.	De	Jul	Day of the Week.			1W.	2W.	3W.	4W.	OD	
A	B	C	D	E	F	G	Sunday.	1	8	15	22	29
B	C	D	E	F	G	A	Monday.	2	9	16	23	30
C	D	E	F	G	A	B	Tuesday.	3	10	17	24	31
D	E	F	G	A	B	C	Wednesday.	4	11	18	25	
E	F	G	A	B	C	D	Thursday.	5	12	19	26	
F	G	A	B	C	D	E	Friday.	6	13	20	27	
G	A	B	C	D	E	F	Saturday.	7	14	21	28	

The Sun by its Force and Action gives Light, Heat, and Motion to all the seven Planets, viz. *Saturn, Jupiter, Mars, Earth, Venus, Mercury, & Moon*. Revolves round its own Axis in 27 Days. Its annual Course is performed in 365 D. 5 H. 49 M. in which Time it passes thro' the 12 Signs of the Zodiac, viz. *Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittary, Capricorn, Aquarius, Pisces*.

F	E	D	C	B	A	G	Chronology.	C	B	A	G	F	E	D
1700	1	2	3	4	5		Arts & Sc's. 1st. Taught at Cam.	1110	56	57	58	59	60	61
6	7	8	9	10	11		Mariner's Compafs 1st. inv.	1300	62	63	64	65	66	67
	12	13	14	15	16		Use of Guns, in K. Rich. II.	1380	68	69	70	71	72	73
17	18	19	20	21	22		Printing inv. by Guttemburgh,	1448	73	74	75	76	77	78
23		24	25	26	27		Eng. sep. from the Ch. of Ro.	1536	79	80	81	82	83	
28	29	30	31	32	33		Died of the Pl. in L.	1685	84	85	86	87	88	89
34	35	36	37	38	39		G. Fire in L.	13200H's 89Ch's	1666	90	91	92	93	94
40	41	42	43	44			A great Comet 1680, anoth. in	1743	96	97	98	99		800
45	46	47	48	49	50		Gt. Eclipse of the Sun, Ap. 22,	1715	1	2	3	4	5	
		DA	G	F	E	D	Geo. III. beg. to Rei. Oct. 26,	1760	7	8	9	10	11	
51		52	53	54	55		God send him long to Reign.							

The New Moon rises and sets nearly with the Sun. The Full Moon rises at Sun set, and sets at Sun rising, and as she increases and decreases is 48 Minutes later every Day. In her first Quarter she rises about Noon, and sets about Midnight; and in her last Quarter, rises about Midnight and sets about Noon.

	To	Ja.	F.	M.	A.	M.	J.	Ju.	A.	S.	O.	N.	D.
EXPLANATION	Jan.	365	3	59	90	120	151	181	212	243	273	304	334
The Dominical Letter that is over the Year in the middle Part, look for under the Month in the upper Part; then even with it reckon the Day of	Feb.	334	365	28	59	89	120	150	181	212	242	273	303
	Mar.	306	337	365	31	61	92	122	153	184	214	245	275
	Apr.	275	307	334	365	30	61	91	122	153	183	214	244
	May	245	37	304	335	365	31	61	92	123	153	184	214
	June	214	245	273	304	334	365	30	61	92	122	153	183
	July	184	215	243	274	304	335	365	31	62	92	123	153
	Aug.	153	184	212	243	273	304	334	365	31	61	92	122
	Sep.	122	153	181	212	242	273	303	334	365	30	61	91
	Oct.	92	123	151	182	212	242	273	304	335	365	31	61
	Nov.	61	92	120	151	181	212	242	273	304	334	365	30
	Dec.	31	62	90	121	151	182	212	243	274	304	335	365

In the lower Part, if the given Days are different, 'tis only adding or subtracting the Inequality to or from the tabular Number, and if the Time exceeds Year, 365 Days must be added, &c. Thus from the 28th of February 1760, to the 28th of September, 1761, will be found to be 577 Days, the Sum of 212, and 365. Leap Year excluded.

The Christian Philosopher's Universal Prayer, constructed upon the Plan of the LORD'S PRAYER.

O Thou eternal, infinite, omnipotent, omniscient, and absolutely perfect Being ; of whose Existence, always, and every where, constituting Duration, Space, Eternity, and Infinity, we are by Reason and Revelation convinced ; whose Essence we know not, but whose Majesty we revere ; whose necessary Presence no Part of the Universe can exclude, and yet not such a Presence as to resist, or to be resisted by any moving Bodies ; and whom as the primary Cause of all created Beings, we worship and adore, not as the Soul of the World, but as the Lord of the Universe ; whose Government also and Providence over an Infinity of Worlds we acknowledge and admire ; forasmuch as thou hast vouchsafed to stile thyself the FATHER of all the Inhabitants, and moral Agents of the Globe we dwell upon ; and hast establish'd another Kingdom, not of this World, in the Hearts of Men, which thou hast given to thine only begotten Son JESUS CHRIST our Lord, that illustrious Brightness of thy Glory, and express Image of thy Person ; may that Kingdom of Righteousness in thy good Time be compleatly made to become the Kingdom of thy real and unfeigned Devotees ; and when all its Subjects shall become obedient to thy Will, then may the Redeemer and the Redeemed be delivered up to thee, that thou mayest, from thenceforth, and for ever be all in all.

And forasmuch as thou hast graciously, and wisely formed Mankind of two distinct competent Parts, the one of which necessarily requires continual Recruits, the Sustentation of its Solids and Fluids (which to be able to perform their Functions, must undergo a daily Renovation) ; be pleased out of thy bounteous Variety of Foods, which thou hast provided for the Use of Man, occasionally to supply us with such as shall best answer our Wants and Necessities : And as the other Part is of a Nature not corporeal but angelical, confined within a human Body, which she animates, and sheds itself through every Part of the Body, as thou art pleased, O God, to animate the World, but if the Body is dismembered, the Soul, the precious Soul remains entire. Thus most wise and adorable God, thou hast created Man as an Epitome of the whole Creation ; capable for Instruction and Admition ; to act, being acted upon, improved or debased by the Mediation of spiritual Impressions ; and since by Experience we find that the executive Part of this Mind or Soul, called the Will, is sometimes disobedient to the Commands of the Understanding ; and since we are informed by the Lightning Word, that this Folition of ours has contracted Depravity by the Suggestions of malevolent Beings, and in Consequence thereof is daily swerving from that Point of Rectitude, which should preserve it from Sin and Guilt, and thereby incurs thy Displeasure ; be pleased, of thy infinite Mercy, in Consideration of the Atonement made by that DIVINE PERSONAGE thy eternal Son, for the Sins of every penitent Offender in this World, to obliterate our Transgressions ; of which thou hast given us Assurance in thy *Blessed Word*, when we had only the dawning Hope of such Forgiveness, from our own Bene-

Benevolence, which can only be the faint Image of that Attribute of Mercy which is infinite and essential to thee ; which Mercy, according to the Conceptions we have of thy Nature, differs not in any Respect from what we demonstrate thy Justice.

And that our Understandings may be illuminated, and our Wills rectified, be so indulgent, good Lord, to thy ignorant and impotent Creatures, thou most benevolent and consubstantial Being (according to the Promise made by thy meritorious Son, our Saviour, JESUS CHRIST) as to aid our Endeavours after universal Righteousness, by the Influence of that eternal, divine, and emanative Person, who in Condescension to our finite and circumscribed Capacities, is, from his Office, styled the HOLY GHOST ; that this ever BLESSED SPIRIT may communicate with our Spirits, so that by him we may be taught to know, and enabled to do such Things, as thou didst design, and doth require us to perform ; and which, by thy All-wise Appointment, are naturally productive of our Perfection and Happiness, both here and hereafter.

Amen.



## A THEOLOGICAL SURVEY

### *Of the OLD and NEW TESTAMENT.*

**B**OOKS in the Old, 39 ; Chapters 329 ; Verses 23,214 ; Words 592,439.—In the New, Books 27 ; Chapters 260 ; Verses 7,959 ; Words 181,253.—(In the Apocrypha, Books 14, *viz.* I. Esdras, II. Esdras, Tobit, Judith, Esther, *after the Greek*, The Wisdom of Solomon, Ecclesiasticus, Baruch, The Song of the three holy Children, The History of Susanna, Bell and the Dragon, the Prayer of Manasses King of Judah, I. Maccabees, II. Maccabees, containing Chapters 172 ; Verses 6,081 ; Words, 152,185.) The middle Chapter, and least in the BIBLE, is Psalm 117. The least Verse in the Old Testament is I. Chronicles, chap. i. ver. 1. And the least Verse in the New, is the 11th Chapter of John, Verse 35. The 21st Verse of the 7th Chapter of Ezra, has all the Letters of the Alphabet. The 19th Chapter of II. Kings, and 37th of Isaiah are alike.

The Word AND occurs in the OLD TESTAMENT 35,543 Times ; In the NEW 10,684 Times ; and the Word JEHOVAH 6,855 Times.

A LARGE

A  
L A R G E C A T A L O G U E  
O F

R E M A R K A B L E S C R I P T U R E N A M E S,

With the Characters and Conditions of them in general,  
for the better Understanding the HOLY SCRIPTURES.  
Tables which may serve for an INDEX to the whole  
W O R K.

 Those marked with a Star are Pages in the Abstract of the New Testament.

**A** ARON signifies a Teacher. He was Brother of Moses, and first High Priest of Israel, Exod. iv. 14. Page 30

ABEDNEGO, Servant of Shining. Who with Sidrach and Meshach, were put into the burning Furnace, and came out unhurt, Dan. iii. 25. p. 179

ABEL, Mourning. Adam's second Son, whom Cain his first-born slew, Gen. iv. 2. p. 6

ABIATHAR, Father of the Remnant. He was thrust out of the High Priest's Office by Solomon for Treason, 1 Sam. xxii. 21. p. 68

ABIHU, He is a Father. Nadab and Abihu, the Sons of Aaron, who were slain by Fire from Heaven, for offering Sacrifice with other Fire than God had appointed, Exod. vi. 23. p. 31

ABRAHAM, Father of a Multitude. The Pattern of Believers, and Father of the Faithful. His Name was changed from Abram a High Father, Gen. xi. 31. and xvii. 5. to Abraham, a Father of many Nations. p. 9

ADAM, Earthly. Whom God placed in the Garden of Eden, to dress and keep it, Gen. v. 2. p. 4

ADONIBEZECK, The Lord's Thunder, King of Bezeck in Canaan, who cut off the Thumbs and great Toes of 70 Kings, and at last was served so himself, Judges i. 5, 7. p. 58

AHASUEROS\* a Prince or Head, King of the Chaldeans, Dan. ix. 1. p. 81

AMOS, a Burden, one of the twelve minor Prophets; a poor Herdsman's Son, p. 187

F f

ANDREW

\* In the *Hagiography*, their Names are confus'd, by being wrote in the Time of the Dispersions of the Jews, but we are to understand, that among the Persians, Darius was a Name given to many of their Kings. *Ahasuerus* is in the Book of *Esther*, for the Hebrew *Ahasueros*, for which the Greek Historians use *Xerxes*, as we may see in the *Apocrypha*. Also in *Esther*, *Artaxerxes* is used for *Ahasueros*. *Artaxerxes* was a Name given to the Kings of *Perseia*, as *Pharaoh* was to the Kings of *Egypt*, and *Cæsar* to the *Roman Emperors*. Therefore where you find them indifferently named *Darius*, or *Artaxerxes*, or both together, you must examine the History to know under what King the Things happened, which are recited in the Books of *Esdras*, *Nehemiah*, and *Esther*; and they will easily be made plain.

*Note As far as a name given to Kings of Persia, as Pharaoh to Egypt & Cæsar to Rome, emperors.*

- ANDREW, Manly.** A poor Fisherman, whom Christ called to be his Disciple, Mat. iv. 18. \*p. 58
- APOSTLES\*, Prophets, Evangelists,** are Words of the same Import; extraordinary Ministers in the first Age of the Christian Church, p. 151
- ARCHELAUS, a Prince,** Son of Herod, Mat. ii. 22. p. 14
- ASAPH, Gathering,** one of the Composers of the Psalms, 1. Chron. vi. 39. p. 117
- BAAL, Lord,** the Name of an Idol of the Chaldeans, Canaanites, Sidonians, &c. and was worshipped by some of the Kings of Israel, 1. Sam. vii. 4. Judg. ii. 13, and iii. p. 92
- BABEL, Confusion,** the same with Babylon, where Nimrod would have built a Tower 200 Yards high. Gen. xi. 9. p. 8
- BALAAM, The Ancient of the People,** a wicked Prophet, and is called a Soothsayer, Numb. xxii. 5. p. 38
- BELTESHAZZAR, Searcher of Treasure,** or Belshazzar, the last King of Babylon, who in the Midst of his Jollity was frightened by the Hand, which appeared writing against the Wall, and was slain that Night, Dan. v. 1. p. 180
- BARBARIANS, cruel,** all the unlearned People among the Heathens, Rom. i. 14. p. 76
- BARABBAS, Son of Confusion,** whom Pilate would have delivered to be crucified instead of our Saviour, Mat. xxvii. 16. p. 36
- BATHSHEBA, the Daughter of an Oath,** Wife of King David, and Mother of Solomon, 2 Sam. xi. 3. p. 82
- BISHOPS, Elders, Pastors, Teachers,** ordinary Ministers, to continue in all Ages in the Church for Teaching and Government, 1 Tim. iii. 1. \*p. 72
- CALEB, as an Heart,** who with Joshua were preserved in the Wilderness, Numb. xiii. 30. p. 40
- CANAAN, a Merchant,** the promised Land, also a Man's Name, Gen. ix. 18. p. 39
- CEPHAS, a Stone,** a Name given to St. Peter, John i. 42. p. 61
- COZEBI, a Liar,** who with Zimri was slain in the very Act of Fornication, Numb. xxv. 18. p. 38
- CYRUS, the Sun,** King of Persia, who commanded the Jews to build their City & Temple again, Ezra i. p. 108
- DANIEL, Judgment of my God,** a great Prophet, p. 176
- DAVID, Beloved,** a Man after God's own Heart, was second King of Israel, and a Prophet, 1 Sam. xvii. 12. p. 75
- DEBORAH, a Bee,** she was Judge of Israel, and a great Prophetess, and had great Success in War with her Captain Barak, Gen. xxxv. 18. p. 54
- DINAH, Judgment,** the Daughter of Jacob, who was ravished by Shechem, Gen. xxxiv. 1. p. 19
- DOCTORS\*,**

\* *Apōstolē* comes from the Greek, which signifies a *Messenger*, a Person sent upon some special Errand; and is more particularly applied to one of the *Disciples of Christ* in the *New Testament*; whom our Saviour commissioned to preach his *Gospel*, and plant the *Christian Religion* in all Parts of the *Earth*.

*By your leave Sir - Charach*

# The FIRST TABLE 179

**DOCTORS\***, a Word of the same Signification with *Scribes*, who used to write Copies of the Law, and keep it correct, Ezra vii. 6.

\* p. 72

**EDEN**, *Pleasure*, a Country wherein stood Paradise, Man's first Habitation, Gen. ii. 8. p. 5

**ELI**, *my God*, High-Priest and Judge of Israel, who died of Grief, when he heard the Ark of God was taken by the Philistines, 1 Sam. iv. 18. p. 68

**ELIAS**, *God the Lord*, Elijah went up by a Whirlwind, in a Chariot of Fire into Heaven, 2 Kings ii. 11. p. 86

**ELSHA**, *my God saveth*, this Prophet succeeded Elijah; he was mocked by the Children, and two wild Bears tore them in Pieces, 2 Kings ii. 24. p. 86

**ENOCH**, *dedicated*, he was translated into Heaven, Gen. v. 24.

p. 3

**EZEKIEL**, *Strength of the Lord*, one of the great Prophets, p. 169

**EZRA**, *an Helper*, he was a Priest and Scribe, or Doctor of the Law; and greatly promoted the Restoration of the Worship of God, at the Jews Return from Captivity, Ezra vii. 1. p. 107

F f 2

**GABRIEL**, *the Strength of God*; the Name of an Arch-Angel, who brought the good Tidings of the Birth of our Saviour, Dan. viii. 16. Luke i. 11. p. 11

**GAMALIEL**, *God's Reward*, a great Counsel, and Doctor of the Law among the Jews, Acts v. 34. p. 61

**GIDEON**, *a Destroyer*, the Captain who frightened a great Army of Midianites, with Lamps and Pitchers in the Hands of three hundred Men, Judg. vi. 13. p. 60

**GOLIAH**, *a Captivity*, a Giant, whom David slew with a Sling and a Stone, 1 Sam. xvii. 4.

p. 70

**HABBAKKUK**, *a Wrestler*, one of the minor Prophets, p. 193

**HAM**, *Indignation*, who mocked his Father (Noah) and did not cover his Nakedness, Gen. ix. 22. p. 8

**HAGGAI**, *a Keeper of Holy-days*, a minor Prophet, and a great Encourager of the Jews in building the Temple. p. 194

**HEROD**, the Great, *a Hero*, King of Judea under the Romans, who kill'd all the Children in Bethlehem, in Hopes of killing Christ, Matt. ii. 16. p. 12

Heze-

\* The *Doctors* or *Scribes* used to read and explain the Law to the People, as we learn from the Gospel History; *Ezra* himself is called a Scribe, though the Term Scribe is of a more extensive Signification in Holy Scripture; for Instance, in *Deuteronomy xx. 5, 9.* according to the Version of the Seventy, some Officers were named Scribes. But by this Word are most commonly meant the *Jewish Doctors* or *Lawyers*; and in this Sense *Jesus Christ* spoke of the Scribes, as well as of the *Pharisees*, that they sat in *Moses's Chair*, *Matt. xxiii. 1.* A little before our Saviour's Time, they affected higher Titles, as those of *Rabban* and *Rabbi*, i. e. Father, which in their Original, imply Greatness and Multiplicity of Learning; but the Word, Scribe was the Title of an Office, and not of a Sect, except we agree that they were of the Sect of the *Sadducees*; but on the contrary, it is manifest from several Passages of Scripture, that the *Doctors of the Law* were the *Scribes*, *Luke xi. 45.* *Acts xxiii. 9,*

- HEZEKIAH,** *Strength*, a good King of Judea, who reformed the Nation: He prayed when sick, and was promised to live 15 Years longer, 2 Kings, xx. 1. p. 99
- HIRAM,** *the Height of Life*; he sent Cedar and Workmen to David, to build him an House, and had great Correspondence with his Son Solomon, 2 Sam. v. 11. p. 140
- JACOB,** *a Supplanter*; also called *Israel*. He craftily obtained his Father's Blessing, Gen. xxv. 26. p. 13
- JEPHTHAH,** *He laid open*; a Judge of Israel; he made a rash Vow, Judg. xi. 30. p. 56 & 61
- JEROBOAM,** *Increasing the People*; the first King of Israel, 2 Kings, xiv. 23. p. 90
- JOB,** *sorrowful*; the most patient Man under grievous Pains and Losses, p. 114
- JOSEPH,** *Increasing*; Jacob's Son, sold into Egypt: Also Joseph the Carpenter, supposed Father of Christ, Gen. xxx. 24. Mat. i. 16. p. 16 and 11\*
- KISH,** *hard or sore*; the Father of King Saul, 1 Sam. ix. 1. p. 69
- LAMUEL,** *With whom is God*, Lemuel, or Solomon, Son of David. Prov. xxxi. 1.4. p. 141
- LEVI,** *joined or coupled*; the Son of Jacob. The Priesthood and Care of the Worship of God was given to his Family or Tribe, who were called Levites, Gen. xxix. 34. p. 33
- LOT,** *wrapped or joined*, He entertain'd two Angels in Sodom, and was delivered when it was destroyed, Gen. xix. p. 10
- MAGDALEN,** *magnified or exalted*. Mary Magdalene was a great Sinner, but repented, and was forgiven. She washed Christ's Feet with her Tears, and wiped them with her Hair, Mat. xxvii. 56. p. 22
- MAGOGL,** *covering or melting*; Gog and Magog, monstrous Men, alluded to in the Revelations, Gen. x. 2. p. 140
- MALACHI,** *my Messenger*; the last of the minor Prophets. p. 197
- MANNA,** *what is this?* A Sort of Food, like Seeds, which fell down from Heaven every Night, to maintain the Israelites forty Years in the Wilderness, Exod. xvi. 15. p. 45
- MARTHA,** *bitter or provoking*; she was cumbered in making a Feast for Christ, when her Sister Mary chose the better Part, by hearing our Saviour preach, Luke x. 38. \* p. 32
- MELCHIZEDECK,** *the King of Righteousness*, Gen. xiv. 10. p. 8 and 105 \*
- METHUSELAH,** *after whom it is sent*, i. e. *the Deluge*; for he died 50 Days beforeit: He was the oldest Man we read of; almost 1000 Years old, Gen. v. 26. p. 7
- MICHAEL,** *who is like God*; the Name of an Archangel, supposed to be Jesus Christ, 1 Chron. vii. 3. p. 142
- MORDECAI,** *Bitter or Contrition*; the Uncle of Queen Esther, Esth. ii. 5. p. 110
- MOSES,** *drawn up*; the Lawgiver of the Jews, and the greatest Prophet the World ever had, 'till the Coming of Christ, Exod. ii. 10. p. 44
- NEBUCHADNEZZAR,** *the Mourning of the Generations*; the proud King of Babylon, who destroyed Jerusalem; but he run mad, and was driven among the Beasts, Dan. iv. 28. p. 101
- NEHEMIAH,** *the Comfort of the Lord*; a Prophet and Governor, who

- who assisted the Jews in rebuilding the Walls of Jerusalem, and settling their State, Neh. iv. 12. p. 109
- NIMROD**, *rebellious*; the first Monarch and Prince upon Earth, Gen. x. 8. p. 8
- NOAH**, *Rest*; the good Man who was saved when the World was drowned. Gen. v. 29. p. 7
- OBADIAH**, *the Servant of the Lord*; he served the Lord from his Youth, tho' he lived in the wicked Court of Ahab, p. 188
- OLIVET**, *a Mount of Olives*; a Hill near Jerusalem, whence Christ ascended to Heaven, Acts i. 12. p. 44
- OTHNIEL**, *the Time of God*; who with Caleb judged Israel, after the Death of Joshua, *Josb.* xv. 17. p. 54
- PATMOS**, *Turpentine*; because it grows there in Plenty; the Place whereunto St. John the beloved Disciple of Christ was banished, where he wrote the Revelations, Rev. i. 9. p. 122
- PROPHETS\***, see the Argument p. 151
- REHOBOAM**, *dilating the People*; p. 151
- the Son of Solomon, a proud King of Israel, who lost all his Subjects except Judah and Benjamin, 1 Kings xi. 43. p. 95
- REUBEN**, *the Son of a Vision*; so named, because the Lord did see his Mother's Afflictions. Gen. xxix. 32. p. 16
- RUTH**, *watered or filled*. p. 63
- SAMUEL**, *sought of God*; the Prophet and Judge, whom God called, when he was very young, 1 Sam. i. 20. p. 68
- SENACHERIB**, *a Layer-waste*; King of Assyria, who besieged Jerusalem, but an Angel of God destroyed his Army of 180,000 Men in one Night, p. 103
- SARAH**, *a Lady or Dame*; the first Wife of Abraham, Gen. xvi. 15. p. 9
- SETH**, *set or put*; a Son of Adam, appointed instead of Abel, whom Cain slew, Gen. iv. 25. p. 6
- SIMEON**, *heard*; the old Prophet and holy Man, who took the Child Jesus into his Arms in the Temple, and blessed God for shewing him the Saviour of the World, Luke ii. 25. p. 13
- SOLOMON**, *Peace*; third King of Israel,

\* The Busines of the *Prophets* was to reveal the *Will of God to the People*, to teach, reprove, foretell *Things to come*; and upon Occasion to confirm *Religion* and the *Prophecies* they delivered by *Miracles*, which were termed *Signs*, because they were plain and manifest *Proofs* of their *divine Mission*. *Jews* and *Christians* unanimously agree, that *Malachi* was the last of the *Prophets* properly so named, and therefore they called him the *Seal of the Prophets*. It is observable, that so long as there were *Prophets* among the *Jews*, there arose no *Sects* or *Heresies* among them, though they often fell into *Idolatry*; the Reason of it is, that the *Prophets* learned *God's Will* immediately from *HIMSELF*; the *People* must either obey the *Prophets*, and receive their *Interpretations* of the *Law*, or no longer acknowledge *God* who inspired them. But when the *Law of God* came to be explain'd by weak and fallible *Men*, who seldom agreed in their *Opinions*, several *Sects* and religious *Parties* unavoidably sprung up, and there were various *Degrees* of *Dignity* and *Subordination* among them; as appears from the 1st Book of *Maccabees*, chap. vii. 12. and from the 2d chap. vi. 18, &c.

- Israel, and the wisest Man ; he built the Temple at Jerusalem, 2 Sam. v. 14. p. 87
- TERAH, Smelling ; the Father of Abraham, Nahor, and Haran, the Father of Lot, Gen. xi. 27. p. 17
- THOMAS, a Twin ; the same with Didymus ; the Apostle, who was hard to be persuaded that Christ was risen from the Dead, Mat. x. 3. John xx. 24. \*p. 61
- TIMOTHY, Gr. the Fear of God ; a young Preacher of the Gospel, who knew the Scriptures from his Youth, Acts xiv. 1, 2. p. 105
- VASHTI, Drinking ; Esther i. 9. p. 110
- URIAH, the Light of the Lord ; whom David caused to be slain for the Sake of his Wife, 2 Sam. xi. 3. p. 79
- URIM and THUMMIM, Lights and Perfections ; something on the Breast-plate, by which God gave Answers to the High-priest, when he enquired in doubtful Cases, Deut. xxxiii. 8. p. 43
- ZACHARIAH, mindful of the Lord ; one of the minor Prophets ; also the Father of John Baptist, Mat. xxiii. 35. p. 11
- ZEDEKIAH, the Justice of the Lord ; the last King of Judah ; he was taken Captive by Nebuchadnezzar, and his Eyes put out, 1 Kings xxii. 11. p. 99
- ZERUBBABEL, Strange from Confusion ; a Prince of the Jews, who took Care of the Building of the Temple, at their Return from Babylon, Hag. i. 1. p. 107

*Obs.* The Egyptians were led away by true Religion, by their astronomical Speculations of the Universe, as early as the Days of Abraham ; so the Chaldean, Babylonian, and Assyrian Idolatry began after the same Manner, and the Sun, Moon, and particular Star called Mars, were the first Objects of their Adoration, as we may see confirmed by the Names they gave their ancient Kings and great Men, intimating those Persons to be under the extraordinary Care and Protection of their Gods. Among whom were Pelefer, 1 Chron. v. 6. Belshazzar, Dan. v. 1. Belteshazzar, Dan. i. 7. Nebuchadnezzar, Dan. iii. 1. Nabonazzar, (the Name of Bedes) Dr. Prideaux Connect. p. 1. Pil, Pal or Pel. Baal, Bal or Bel, the same with Phel, Phul, or Pul, signifies Lord or King, and were the Names of the Sun, whom they called Lord or King of Heaven. Baalah, Baalta, Belta, or Beltes signify Lady or Queen, and were the Names of the Moon, whom they call'd the Queen of Heaven. Azer, Azur, or Azar, were the Names of Mars. Gad signifies a Troop or Host. And Nabo or Nebo was a Name for the Moon ; so that according so Vossius and several other Writers, the Names of the Assyrian Kings may be interpreted thus. Pelefer is Pel-azar, or Bel's-azar, Words of the same Import, a Person favoured by the Sun and Mars. Belteshazzar, i. e. Baalta, or Belta's-azar ; the same with Nabonassar, i. e. Nabo-azar, a Favourite of the Moon and Mars. Nebuchadnezzar, i. e. Nabo, or Nebo-gad-azar, one favoured by the Moon, by the Host of Heaven, and by Mars. And this Custom spread into other Nations. Beleazar was the Name of a King of Tyre ; and Diomedes, i. e. a Person in Favour with Jupiter, was one of the Grecians, famous in Homer.

## A S E C O N D T A B L E

O F

### SCRIPTURE NAMES and THINGS, Contained in the OLD and NEW TESTAMENTS.

- A**BBA, Father, Mark iv. 36.  
Rom. viii. 15. Gal. iv. 6.  
**ABRAHAM**, and his Doings, Gen. Chapter xi. to the 11th Verse of the xxv. Chapter. His Faith, Rom. iv. 3. Heb. xi. 17.  
**ABSENT** from God. 2 Cor. v. 6.  
**ACCESS** to God by Christ, Rom. v. 2. 2 Ephes. xi. 18, and iii. 11. Every Man shall give Account of himself to God, Rom. xiv. 12. Christ is accursed for our Sakes, Gal. iii. 13.  
**ADAM**, the Figure of Christ, Rom. v. 14.  
**ADAM** the First, Adam the Last, 1 Cor. xv. 45.  
**ADOPTED** in Christ, Ephes. i. 5. Rom. ix. 4. Gal. iv. 5.  
**ADULTERY** forbidden, Gen. xxvi. 10. Exod. xx. 14. 1 Cor. vi. 9. Heb. xiii. 4.  
**ADULTERY** must be avoided, Exod. xx. 14. Prov. v. 3. 1 Cor. x. 8. 1 Thes. iv. 3. The Adultery of David, 2 Sam. xi. and xii. Our Advocate with the Father, 1 John xi. 1. Degrees of Affinity, Levit. xviii. The Affliction of David for his Sin, 2 Sam. xii. 10. The Afflictions of this present Time are not worthy, &c. Rom. viii. 18.  
**AFFLICTION** to them that afflict the Faithful, 2 Thes. i. 6. To afflict the Soul for a Day. Isa. lviii. 5.  
**AGABUS** the Prophet, Acts xi. 18, and xxi, 10.  
**AGREE** with thine Adversary, Mat. v. 25.  
**AGrippa**, King, Acts xxv. 13.  
**AHOLIAB**, an excellent Workman, Exod. xxxi. 6. Our Aid of Christ, Heb. iv. 14. The Aid of Israel is of God, Deut. xxxiii. 26.  
**ALMS DEEDS** are pleasant Sacrifices, Phil. iv. 18. Give not thine Alms grudgingly, 2 Cor. ix. 7.  
**ALTAR**, and the Form thereof, Exod. xx. 24. Christ our Altar, Heb. xiii. 10. The Altars of the Gentiles, Exod. xxxiv. 13.  
**AMON** defileth his Sister Tamar, 1 Sam. xiii.  
**ANANIAS** and his Wife Sapphira's Death, Acts v. 10. The chief Priest, Acts xxiii. 2. The Disciple of Christ, Acts ix. 10.  
**ANGELS**, and their Creation, Col. i. 16. The Angel denieth to be worshipped, Rev. xix. 10, & xxii. 9. The Angel sheweth of Christ's Birth, Luke xi. 10. Angels, Keepers of the Little Ones. Mat. xviii. 10. Peter's Angel, Acts xii. 15. The Angels minister unto Christ, Mat. iv. 11. They comfort him in the Garden, Luke xxii. 43. Angels the Ministers of God, Heb. i. 7. The three Angels that Abraham received into his House, Gen. xviii. 25. Lot also receiveth two, Gen. xix. 1, 3.  
**ANGRY**, with thy Brother is damnable, Mat. v. 22.  
**ANNA** the Prophetess, Luke xi. 36.  
**ANNAS**, Father-in-law to Caiaphas, John xviii. 13.

ANSWER

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- ANSWER** of the Hope that is in you, 1 Pet. iii. 15.
- ANTICHRIST** who, 1 John ii. 22, & iii. 8. 1 Thes. ii. 3.
- ANTIOCHIANS**, first that were named Christians, Acts xi. 26.
- APOLLOS**, a learned Man, a Catechist, Acts xviii. 24.
- APOSTLES** afflicted for Christ's Sake, Acts iv. 1. and v. 8. The Apostle asks, Who is the greatest in the Kingdom of Heaven? Mat. xviii. 1. The Apostles first sent to the Jews, Mat. x. 6. The Apostles shall judge the twelve Tribes. Mat. xix. 28. Apostles, why they were ordained in the Church, 1 Cor. i. 18. God judgeth not according to the Appearance, 1 Sam. xvi. 7.
- AQUILA** and Priscilla harbour the Church, 1. Cor. xvi. 19.
- ARK** of God, the Form and Use thereof, Exod. xxv. 10. Deut. x. 3, and xxxi. 26. Josh. iii. 3. 1 Sam. iv. unto the vii. 3. 2 Sam. xv. 14. The Ark of Noah, Gen. vi. 14, and vii. 1. Pet. iii. 10.
- AROGANCY**, flee from, Rom. xii. 3.
- ASIA**, where Paul was forbid to preach, Acts i. 6. At length he preacheth there, Acts xxix. 10.
- ASS**, on which Jesus rode into Jerusalem, Mat. xxi. 7. Asses in Use among the Israelites, Gen. xlvi. 26. Judg. xii. 14. The Ass of Balaam speaketh, Numb. xxii. 28.
- ATHENIANS**, Paul reproveth for their Superstitions, Acts xvii. 22.
- BABES** in Christ, not spiritual, but carnal, 1 Cor. iii. 1.
- BACKBITING** forbidden, Levit. xix. 16. Prov. xxvi. 22. Backbiting is to be avoided, 1 Pet. xi. 1.
- BALAAAM**, the Son of Beor, Numb. xxii. xxiii. & xxiv. 2 Peter xi. 15. He was slain, Josh. xiii. 22.
- BAPTISM** one, one Lord, one Faith, Eph. iv. 5. John sent to baptize, John i. 33. The Disciples of Christ baptize, John iv. 2. Christ is baptized, Mat. iii. 15. To be baptized in the Name of the Father, &c. or of Jesus, Mat. xxviii. 19. Acts xi. 38. To be baptized into Christ, is to put on Christ, Rom. vi. 3. Gal. iii. 27. We are baptized into the Death of Christ, Rom. vi. 3. Christ baptizeth with the Holy Ghost, and with Fire, Mat. iii. 11. Mark i. 8. Luk. xxiii. 18. John xviii. 42.
- BEASTS** created, Gen. i. 24. Paul fought with Beasts at Ephesus, 1 Cor. xv. 32.
- BELIEVE** in Jesus Christ, and thy Sins shall be forgiven, Acts x. 43. To believe is the Gift of God, Mat. xiii. 11. and xvi. 17. John vi. 44. To him that believeth all Things are possible, Mark ix. 13. He that believeth in Christ shall never perish. John iii. 15.
- BETHLEHEM**, called also Ephrah, Gen. xxxv. 19. Mich. v. 2. Luke xi. 4.
- BETHSAIDA**, an unfaithful City, Mat. xi. 21.
- BIDETH** in Christ, John xi. 6. How Christ abideth in us, 1 John iii. 24.
- BIND** and loose on Earth and in Heaven, Mat. xvi. 19. John xx. 23.
- BISHOP**, his Office, 1 Tim. iii. Tit. i. 5. 1 Pet. v. 2. Bishops must be faultless, Tit. i. 7. The Bishop of our Souls, Jesus Christ, 1 Pet. xi. 25.
- BITTERNESS** and Fierceness ought to be avoided, Eph. iv. 31.
- BLAS.

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**BLASPHEMERS** ought to be stoned to Death, Levit. xxiv. 15, 16. Blaspheme against the Holy Ghost, Matt. xii. 21. Mark iii. 28, 29.

**BLESSED** Man, a Description of, Psal. i. Matt. v. 3. The Blessed of God are called Sheep, Matt. xxv. 32. To bleſs God, to give Thanks, Gen. xxiv. 27.

**BLESSING**, for Gifts, Gen. xxxiii. 12. 2 Cor. ix. 5, 6. The Manner of blessing the People, Numb. vi. 24. Gen xlvi. 20. Blessing to them that obey and serve the Lord, Exod. xxiii. 25. Deut. viii. 6. xi. 27. xxviii. 2.

**BLIND**, lay no Stumbling-block before him, Levit. xix. 14. The Blind born for the Glory of God. John ix. 3. The blind Guide, Matt. xv. 14. The Blind healed by Christ, Matt. ix. 19. Christ healeth the Blind with his Spittle, Matt. viii. 23.

**BLINDNESS** of Heart, Rom. xi. 8. Eph. iv. 18.

**BLOOD** of Christ, by which we have Remission of Sins, Matt. xxvi. 28. Heb. iv. 14. 1 Pet. i. 2.

**BOANERGES**, John and James so called by Christ, what is that to say, Matt. iii. 17.

**BODIES** are consecrated unto Christ, 1 Cor. vi. 15. They are Temples of the Holy Ghost, 1 Cor. vi. 19. All the Faithful are one Body, Rom. xii. 5. To bring the Body in Subjection, 1 Cor. ix. 27. The Body of Christ, the Church, Eph. i. 23. Our Bodies are earthen Vessels, 2 Cor. iv. 7. and v. 1.

**BOOK** of Life, to be in, Phil. iv. 3. And to be rased out of it. Exod. xxxii. 32. The Books of curious Arts are burnt, Acts xix. 19.

**BORN** of God, if so, he finneth not, 1 John iii. 9. They that are born of God, Job i. 13. 1 John v. 1.

**BREAD**, by which Man not only liveth, Deut. viii. 3. We are all one Bread, 1 Cor. x. 17. Christ is the living Bread, John vi. 51. The Feast of unleavened Bread, Exod. xxiii. 15, and xxxiv. 18. The breaking of Bread, Acts xi. 42. To eat Bread in the Sweat of the Brow, Gen. iii. 19

**BRETHREN**, Christ not ashamed so to call us, Heb. xi. 11. The Brethren or Cousins of Christ believe not in him, John vii. 5.

**BROTHERLY Love**, affectioned, Rom xii. 10.

**BUGGERERS** shall not possess the Kingdom of Heaven, 1 Cor. vi. 9. 1 Tim. i. 10.

**BURDEN**, Every one shall bear his own Burden, Gal. vi. 5. We must bear one anothers Burden, Gal. vi. 2.

**BUILDING**, the Faithful are God's, 1 Cor. iii. 9. To build upon Christ, Gold, Silver, &c. 1 Cor. iii. 12.

**CAIPHAS** and his Doings, Matt. xxvi. 57. John xv. 19.

**CALLED** many, few chosen, Matt. xx. 16. Rom ix. 6. Christ is come to call Sinners, Matt. ix. 13. Love them that call upon the Lord with pure Heart, 2 Tim. ii. 22.

**CANAANITISH** Woman, out of the same Coast, Matt. xv. 22.

**CAFERNUM**, an unbelieving City, Matt. xi. 23.

**CARES** of the World choke the Word, Matt. xiii. 7.

**CENTURION**, his great Faith, Matt. viii. 5.

**CÆSAR AUGUSTUS**, his Decree, Luke ii. 1.

**CHAST**

**CHAST** for the Kingdom of Heaven, Matt. xix. 12.

**CHILDREN** not to be offended, Matt. xviii. 6. The Rod of Correction for Children, Prov. xxii. 15. Become as little Children, Matt. xviii. 3. Children in Malice, not in Understanding, I Cor. xiv. 20. Children brought to Christ, Matt. xix. 15. Christ receiveth the Child into his Arms, Matt. ix. 36. We are the Children of God, by Faith, Gal. iii. 26. Childrens Obedience to their Parents, Eph. vi. 1.

**CHORAZIN**, a City that Christ reproveth, Matt. xii. 21.

**CHRIST** conceived, Luke i. 33. Is born, Luke ii. 7. Is circumcised, Luke ii. 21. Is baptised, Matt. iii. 15. Sent to preach Liberty to the Captives, Isai. lxi. 1. Luke ii. 31, iv. 43, and v. 32. He speaketh the Words of God. John iii. 34. He preacheth that the Kingdom of the Messiah is at Hand, and exhorteth to Repentance, and to believe the Gospel, Matt. iv. 17, and ix. 35. He is hungry, Matt. iv. 2. He is weary, John iv. 6. He is poor, Matt. viii. 20. He entereth Jerusalem, riding upon an Ass, Matt. xxii. 7. He is sold by Judas, xxvi. 14. He is buffeted, Matt. xxvi. 67. He is delivered to be crucified, Matt. xxvii. 26. He prayeth for them that persecute him, Luke xxiii. 34. He yieldeth up the Ghost, Matt. xxvii. 50. His Resurrection, Matt. xxviii. He ascendeth into Heaven, Luke xxiv. 51. The Coming of Christ foretold, Numb. xxiv. 17. Isai. xi. 10. Christ, God eternal, John i. Christ greater than David, Matt. xxii. 44. Christ promised to Adam, Gen. iii. 15. To Abraham, Gen. xii. 3. Christ sent of

God, John viii. 42. Christ sent to save the Jews, Matt. xv. 24. Christ without Sin, 1 Pet. ii. 22. False Christs and false Prophets do great Miracles, xxiv. 5. 14.

**CHRISTIANS** so named first in Antioch, Acts xi. 26. Christians are free, 1 Pet. ii. 16. John viii. 32. Christians hated of the World, Matt. x. 22. Luke xxi. 17.

**CHURCHES** are the Houses of God, 1 Tim. iii. 15. The Church of God is not contentious, 1 Cor. xi. 16.

**CIRCUMCISION** to the Gentiles forbidden by the Apostles, Acts xv. 18. Circumcise the Foreskin of the Heart, Deut. x. xvi. and xxx. 6. Rom. ii. 29. Cor. ii. 11. Paul circumciseth Timothy, Acts xvi. 3. God circumciseth our Hearts, and why. Deut. xxx. 6. Abraham commanded to circumcise his Family, Gen. xvii. 9, 10. Circumcision, and Uncircumcision are nothing, 1 Cor. vii. 19. Circumcision is Servitude, Gal. ii. 4. The second Circumcision under Joshua, Josh. v. 2.

**CITY**, we have no Continuance here, Heb. xiii. 14.

**CLOTHES** rent, a Sign of great Heaviness, Josh. vii. 6. Matt. xxvi. 65. 2 Sam. i. 11.

**COALS** heaped upon the Head, Rom. xii. 20.

**COMFORT** one another as we ought, 1 Thess. iv. 18.

**COMFORTER** is promised, John xiv. 16. xv. 26. xvi. 7.

**COMMANDMENTS**, there are ten, Exod. xx. 1. Deut. v. 7. Teach thy Child the Commandments of God, Deut. vi. 7. Commandments of Men being contrary to God's, are not to be received, Tit. i. 14.

COMING of Christ in the Day of Judgment, Matt. xxiv. 30. 2 Pet. iii. 10. Isai. iii. 14. xiii. 9. The Coming of Christ with his Angels, Matt. xvi. 27. The Coming of the Lord, Isai. xxxv. 4. lxii. 11. Mal. iv. 1.

**COMMON Use of Goods in the primitive Church, Acts ii. 4.**

CONFESS that Jesus Christ is the Gift of God, Matt. xvi. 7. Remission to them that confess their Sins, I John i. 9. Moses confesseth to God the Sins of the People, Exod. xxxii. 31. Confession of Sins commanded to the Priests of the Jews, Levit. xxvi. 21. Xvi. 21.

**CONFUSION**, God is not the Author of, but of Peace, 1 Cor. xiv. 33.

**CONSOLATION** is of Christ to  
Israel, Luke ii. 25.

**CONVERSATION** of Christians is good, Phil. i. 27. iii. 17. The Conversation of Saints, ought to provoke us to follow their Faith, Heb. xiii. 7.

**CONTENMERS** of the Word shall  
be punished, 1 Sam. ii. 30. Isai.  
xxviii. 14.

**CORNELIUS the Captain, a devout  
Man, Acts x. 1.**

CORRECTION, Brotherly Correction is good, Prov. xxvii. 5. Matt. xviii. 15. They that refuse Correction are threatened of God, Lev. xxvi. 22. The Correction of the Lord, Heb. xii. 5. It is permitted to correct thy Brother; but to hate him is forbidden, Lev. xix. 17.

**COVENANT** of God, is Circumcision, Gen. xvii. 13, Covenant of God with Noah, Gen. ix. 11.

**COVETOUSNESS** is Idolatry,  
Col. iii. 5. Covetousness is unsatisfiable, Prov. xxvii. 10. The Root of all Evil. 1 Tim. xvii.

16. Ifai. iii. 12. Jerem. viii. 10.

Eph. v. 3. COUNSELS of God are unsearchable, Rom. xi. 33.

OURTEOUSNESS required in  
Christians, Eph. iv. 31. 1 Cor.  
xiii. 4.

REATED, all Things created by  
Christ, Col. i. 16. The Crea-  
tion of Man, Gen. i. 27. God is  
our Creature. Deut. xxxii. 18.

CREATURE. The Gospel preached to every One, Col. i. 6. Every Creature of God is good, 1 Tim. iv. 4. The Creature is subject to Vanity, Rom. viii. 20. God useth his Creatures according to his Pleasure, Isai. xlvi. 9. We are new Creatures by Faith in Christ, 2 Cor. v. 17. Gal. vi. 15.

RETIANS always Liars, &c. Tit.  
i. 12.

RISPUS, his Faith and his whole House, Acts xviii. 8.

**CROSS.** Take it up, and follow me,  
Matt. x. 38. xvi. 24. Paul re-  
joiced in the Cross of Jesus  
Christ, Gal. vi. 14.

CROWN of Righteousness, 2 Tim.  
ix. 8. The Crown of Thorns,  
Matt. xxvii. 29.

**CRUCIFY the Flesh, and the Lusts  
thereof, Gal. v. 24.**

UP and Bread that we receive in  
Remembrance of Christ, 1 Cor.  
x. 16. The Cup for Death and  
Cross. Matt. xx. 22.

**URSED** is he that fulfilleth not  
the Law. Gal. iii. 10.

**CYRUS** King of Persia, his Do-  
ings, Isai. xliv. 28, and xlv. 1.  
Ezra i. 1.

**AMNED** are called Goats, Matt.  
xxv. 32.

DAVID danceth before the Lord,  
2 Sam. vi. 14. The Genealogy  
of David. Ruth iv. 17.

**DEACONS** ordained in the Church by the Apostles, Acts vi. 5. What is required in Deacons, 1 Tim. iii. 8.

**DEAD**, shall hear the Voice of the Son of God, and live, John v. 25. Christ foretold his own Death, xvi. 21. Death swallowed up in Victory, 1 Cor. xv. 51. The second Death, Rev. xx. 14.

**DEAF** not to be cursed, Lev. xix. 14. Christ healeth the Deaf, Matt. vii. 32.

**DEBORAH**'s Song, after the Victory, Judges v. 1.

**DELILAH** betrayeth Sampson, Judges xvi. 23.

**DENY** Christ, and he will deny us, 2 Tim. ii. 12.

**DEVILS** cast out of the Possessed, by Christ, Matt. viii. 28. and xii. 21. The Devil confesseth that he knoweth Christ and Paul, Matt. i. 24. Luke iv. 34. Acts xxix. 15. The Devil is a Murderer, John viii. 44. Prince of this World, Eph. ii. 2. John xii. 31. Col. ii. 15. The Accuse of the Faithful, Rev. xii. o. Our Adversary and great Enemy, 1 Pet. v. 8. Eph. vi. 12. Devils driven out by Fasting and Prayer, Matt. xvii. 21. The Devil seduceth the Woman, and is therefore cursed, Gen. iii. 14.

**DEUTERONOMY** is commanded to be read, Deut. xxi. 11, 12, 13. See xvii. 19, 20, & 2 Kings xxiii. 7.

**DIFFERENCE** of Days are none among the Faithful, Rom. xiv. 5.

**DILIGENCE** of Ministers, Prov. xxvii. 23.

**DINAH**, the Daughter of Jacob ravished, Gen. xxxiv. 2.

**DIONISIUS** the Areopagite believeth in Christ, Acts xvii. 34.

**DIOTREPHES** reprobated for his Arrogance, John ix. 3.

**DISCIPLES** sent to preach, 70 in Number, Luke x. 1. The Disciples wherein they may be known, John viii. 31. and xiii. 35.

**DISEASES** are the Fruits of Sin, John v. 14.

**DISOBEDIENCE** God hateth, 1 Sam. xv. 23. He that disobeiyeth God is subject to many Curses, Deut. xxviii. 15.

**DIVORCEMENT** to be well considered, 1 Cor. vii. 10.

**DOCTRINE** that is sound, is good, Tit. iii. 7. 8. No Doctrine but Christ's ought to be received, 2 John Ver. 10. Col. ii. 8. Doctrine of Devils, 1 Tim. iv. 1.

**DOGS** should not have holy Things given them, Matt. vii. 6. The Dog to his Vomit, 2 Pet. ii. 22.

**DUMB** Person healed, Mark ix. 32.

**DOVE** sent out of the Ark, Gen. viii. 8.

**DRAGON**, the Old Serpent, Rev. xx. 2.

**DREAMS**, by which God speaketh to the Prophets, Numb. xii. 6.

**DRINK**, Spiritual Meat and Drink, 1 Cor. x. 3, 4. Christ was called in Scorn a Drinker of Wine, Matt. xi. 19. The Apostles also, Acts ii. 13.

**DROPSY** is healed by Christ, Luke xiv. 2. The Evils that come of Drunkenness, Prov. xxiii. 29.

**DRUNKENNESS** to be avoided, even of Kings, Prov. xxxi. 4. Luke xxi. 34. Eph. v. 18.

**DUST**, of which Man was made, Gen. iii. 19. The Dust of the Feet shaken off against whom, Matt. x. 14.

**DWELLING** Places are many in the House of God, John xiv. 2.

**DIE**. Paul desireth to die, Phil. i. 23. Christ prayeth not to die, Matt. xxvi. 38, 39. Christ desireth to die for us, Luke xix. 50. It

It is ordained for all to die once, Heb. ix. 27. Christ died for our Sins, Rom. iv. 25.

EARTH is cursed for Adam's Transgression, Gen. iii. 17. The Earth is corrupt, Gen. vi. 11. Man shall return to the Earth, Gen. iii. 19.

EAT the Flesh of Christ, John vi. 51. &c.

ELDERS to be ordained in every City, Tit. i. 5.

ELECTION is by God's Purpose, Rom. ix. 11. Election of Grace, xi. 5. Make your Calling and Election sure, 2 Pet. i. 10. As touching the Election, they are loved for the Father's Sake, Rom. xi. 28. The Elect have obtained that Israel obtained not, Rom. i. 7. We know that we are the Elect of God, 1 Thes. i. 4. Election lieth in God, and not in us, Rom. ix. 16. The Elect are few in Number, Matt. viii. 14. Elected before the Foundation of the World, Eph. i. 4. The Elect of God cannot be condemned, Rom. viii. 33, 34. The Elect were chosen before the Foundation of the World, Eph. i. 4. 1 Pet. i. 2.

ELI the Priest, and his Doings, 1 Sam. i. ii. iii. iv.

ELIAS, and Eliseus the Prophet, Luke iv. 25, 27.

ELIJAH the Prophet, and his Doings, 1 Kings xvii. unto 2 Kings xi.

ELISHA is called from the Plough to prophesy. He doeth Good for Evil, 2 Kings vi. 22. His Life and Doings, 1 Kings xix. to 2 Kings xiii. 22.

ELYMAS the Sorcerer withstood Paul's Preaching, Acts xiii. 8.

EMANUEL, interpreted, God with us, Matt. i. 23.

END of all Things is at Hand, 1 Pet. iv. 7. He that endureth to

the End shall be saved, Matt. xxiv. 13. 2 Thes. iii. 13.

ENEAS healed by the Means of Peter, Acts ix. 33.

ENEMIES we are to love, Matt. v. 44. Prov. xxv. 21. Christ prayeth for his Enemies, Luke xxiii. 34.

ENVY is to be laid aside, Gal. v. 26. 1 Pet. iii. 1.

EPHESIANS worshipped Diana, Acts xix. 35.

EPICURES dispute with Paul, Acts xvii. 18.

EPISTLES of Paul hard to be understood, 2 Pet. iii. 16.

EARNEST of the Spirit in our Hearts, 2 Cor. i. 22, and v. 5.

ESCHEW Men, Lovers of their own selves, 2 Tim. ii. &c.

ESTER and her Doings, Esther. ii. 4, 5, 6, 7, 8, 9.

EVIL hate, cleave to that which is good, Rom. xii. 9. Recompence not Evil for Evil, Rom. xii. 17. Do not company with evil Men, Prov. xxiv. 1. We are all evil of Nature, Matt. vii. 2. Gen. vi. 5.

EUNUCH, Candaces chief Governor believeth in Jesus Christ, and baptised by Philip Acts viii. 27. &c.

EUTYCUS restored to Life, Acts xx. 9, 10.

EXALTETH himself, such shall be brought low, Luke xviii. 14.

EXAMINE all Things, 1 Thes. v. 21. Examine thyself before thou come to the Supper of the Lord, 1 Cor. xi. 28.

EXCOMMUNICATE those that love not Jesus, 1 Cor. v. 5.

EXORCISTS wounded by the Evil Spirit, Acts xix. 15, 16.

EXPERIENCE bringeth Hope, Rom. v. 4.

EYE that is good, Matt. vi. 22. Eye for Eye, Exod. xxi. 14. Matt. v. 38.

FABLES

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**FABLES** of profane old Wives refuse, 1 Tim. iv. 7.

**FAITH**, every One ought to prove, 2 Cor. x. Continuance in Faith, Col. i. 23. The Shield of Faith, Eph. vi. 16. Christ prayeth for Peter's Faith, Luke xxii. 32. Faith, its Definition, Heb. xi. 1. Faith cometh by hearing, Rom. x. 17. The Apostles pray to have their Faith increased, Luke i. 75. Faith in God by Christ, 1 Pet. i. 21. Matt. xii. 21. Faith joined with Charity, 1 Tim. i. 5. Faith is the Gift of God, Phil. i. 29. 2 Peter i. 3. The End of Faith is the Salvation of our Souls, 1 Pet. i. 9. The Faith of Abraham, Gen. xv. 6. and xxiv. 7. The Faith of the Fathers, Heb. xi. By Faith the Spirit is received, Gal. iii. 2. By Faith the Hearts are purified, Acts xv. 9. John xv. 3. By Faith we resist the Devil, 1 Peter v. 9. Faith without Works is dead, James ii. 17.

**FAITHFUL**, Children of Abraham, Rom. ix. 8. The Faithful shall not come into Condemnation, John v. 24.

**FALL** into the Hands of the Living God, Heb. x. 31.

**FAMINE** of God's Word fore-spoken, Amos viii. 11.

**FAST**. Moses and Christ fasted 40 Days and 40 Nights, Exod. xxxiv. 28. Matt. iv. 2. Fained Fasting, Isai. lviii. 3. Zachar. vii. 5. Matt. vi. 16.

**FATHER** of Christ is our Father, John xx. 17. He that knoweth Christ, knoweth the Father, John xiv. 7. Honour thy Father and Mother, Matt. xv. 4. Mark vii. 10. Fathers are charged to teach their Children the Law of God, Deut. xi. 19. He that beateth

his Father or Mother shall die the Death, Exod. xxi. 15. Prov. xx. 20.

**FATHERLESS**, Deut. x. 8. xiv. 29. xxiv. 9. xxvi. 12. xxvii. 9.

**FEAR** God, Deut. iv. 23. The Fear of God is true Wisdom, Job xxviii. 28.

**FEASTS**. Scribes and Pharisees love the uppermost Rooms at Feasts, &c. Matt. xxiii. 6. Feasts made at Sheep-shearings, 2 Sam. xiii. 23.

**FISHES**, clean and unclean, Lev. xi. 9, 10, 11.

**FLATTERY**, what Paul never used, 1 Thes. ii. 5.

**FLEE** in Time of Persecution, Matt. x. 23.

**FLESH**, the Deeds thereof, Gal. v. 19. Man is but Flesh, Gen. vi. 3. To be in the Flesh, is to live according to the Flesh, Rom. vii. 5. Flesh and Blood, that is, whatsoever is in Man, Matt. xvi. 17. The Wisdom of the Flesh is Death, Rom. vii. 24. and viii. 6. Flesh lusteth against the Spirit, Gal. v. 17. The Flesh of Christ eaten by Faith, John vi. 34. The Care of the Flesh ought to be rejected, Rom. xiii. 14.

**FLOCKS**, over which we are to be careful, Prov. xxv. 23.

**FLOOD** of Noah, Gen. vii. viii. and viii. The Cause of the Universal Flood, Gen. vi. 5. (See my *Entertaining Medley*, Page 69.)

**FOLD**, the Church is here understood, John x. 16.

**FORBEAR** one another, Eph. iv. 2.

**FOREKNOWLEDGE**. Christ delivered by the determinate Council and Foreknowledge of God, Acts ii. 23. We are Elect, according to the counsel of his foreknowledge, 1 Pet. 1. 20.

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cording to the Foreknowledge of God, 1 Pet. i. 2.

**FORERUNNER** is Christ, Heb. vi. 20.

**FORGIVE** thy Brother as thou ought, Matt. xviii. 21, 22.

**FORNICATION** ought not to be named among us, Eph. v. 3. Fornicators shall not inherit the Kingdom of God, 1 Cor. vi. 9.

**FORSAKE** thy Father and Mother for Christ's Sake, Matt. xix. 29. Forsake thyself, Matt. xvi. 24.

**FOOLS**, their Character, Prov. xii.

to xviii.

**FRUIT**, by which the Tree is known, Matt. vii. 6.

**FULL**. Wo unto you that are full, Luke vi. 25.

**FIRE** everlasting prepared for the Devil and his Angels, Matt. xxv. 41.

**GAMALIEL** a Pharisee, one of the Council against the Apostles, Acts v. 35.

**GATE** that is straight leadeth to Life, Matt. vii. 13, 14.

**GATHERING** for the Saints, 1 Cor. xvi. 1.

**GENTLENESS** is Praifeworthy, Eph. iv. 2. Gal. v. 22.

**GENTILES** their Conversion, Isai. ii. 2. Acts xi. 17. xiv. 27. The Holy Ghost fell upon the Gentiles, Acts x. 44, 45. The Vocation of the Gentiles by Preaching, Isai. lxvi. 18, 19. The Conversation of the Gentiles, before they knew the Truth, Eph. ii. 1, 2, 3. Christ calleth the Gentiles Whelps, Matt. xv. 26. God for a Time suffered the Gentiles to walk in their own Ways, Acts xiv. 16.

**GIFT**, God meafureth according to the Heart, Matt. xii. 44. Salvation is the Gift of God, Eph. ii. 8. The Gift of God is not bought with Money, Acts viii.

20. The Gifts of the Holy Ghost are divers, 1 Cor. xii. 4.

**GILDED** with Verity, having on the Breast-plate of Righteousness, Eph. vi. 14.

**GIVE**, and it shall be given unto you, Luke vi. 38. It is a blessed Thing to give, rather than receive, Acts xx. 35. God loveth a chearsful Giver, 2 Cor. ix. 7.

**GLORY** that's vain not to be desired, Gal. v. 26. Man ought not to glory in himself, 1 Cor. iv. 7. But in the Knowledge of God, Jer. iv. 23, 24.

**GLUTTONS** and Drunkards are to be avoided, Prov. xxiii. 20. Gluttony, Rom. xiii. 13.

**GOD** is a Spirit, and must be worshipped in Spirit, John iv. 24.

God is every where, and seeth all Things, Jerem. xxiii. 23,

24. God immortal, 1 Tim. i. 17, and vi. 16. God is invisible, Exod. xxxiii. 20. John i. 18. and 1 Tim. i. 17. Moses saw him, and how, Exod. xxiv. 10. So did Jacob, Gen. xxxii.

30. The Living God is the God of Israel, Exod. xxix. 45. Lev. xxvi. 13. 2 Cor. vi. 16. There is but one God to the Faithful, 1 Cor. viii. 6.

**GOOD**, to which we are bid to cleave, and abhor Evil, Rom. xii. 9. No Goodnes dwelleth in our Flesh, Rom. vii. 18. Thou that are taught, minister to thy Teacher in all good Things, Gal. vi. 6. 1 Cor. ix. 4. Do Good without fainting, Gal. vi. 9. Even to thine Enemies, Luke vi. 35.

**GOSPEL**, its Definition, Rom. i.

6. The Sum of the Gospel, Eph. i. 7. Christ preacheth the Gospel, Mark i. 14. The Gospel is the Word of the Eternal God,

1 Pet.

**1 Pet. i. 23.** It is the Word of Truth, Eph. Eph. i. 13. The End of them that obey not the Gospel of God, 2 Thes. ii. 10.  
**1 Pet. iv. 17, 18.** The Gospel of John, why it is written, John xx. 30. The Gospel ought to be preached to all Creatures, Matt. xvi. 15.

**GHOST.** The Holy Ghost is sent, Acts ii. 2. The Holy Ghost is promised to the Apostles, Luke xxiv. 49. John xiv. 6. Acts i. 18. God giveth the Holy Ghost to them that desire him, Luke xi. 13.

**GRACE,** through which we are saved, Eph. ii. 5.

**GRAIN** of Corn that falleth on the Ground, John xii. 24.

**GREEKS** seek for Wisdom, 1 Cor. i. 22.

**GRIEVE** not the Holy Spirit of God, Eph. iv. 30.

**HABEL,** or Abel, murdered by his Brother, Gen. iv. 8. Heb. xi. 4. Matt. xiii. 35.

**HANDS.** Christ sitteth at Table with unwashen Hands, Luke xi. 38. Some of his Disciples eat Bread with unwashen Hands, Mark vii. 2. Laying on of Hands, Acts xix. 6. 1 Tim. iv. 14. None can escape the Hand of God, Amos ix. 2. Deut. xxxii. 39. Christ, by laying on of Hands, healeth the Sick, Luke iv. 40. The Man's Hand that was dried up is healed, Matt. xii. 10. Christ layeth his Hand upon the Infants, Matt. xix. 15.

**HARDENETH** whom he will, he will have Mercy, Rom. ix. 18. Nothing is hard to God, Gen. xviii. 14.

**HARVEST** of the Faithful, Matt. ix. 37. John iv. 35.

**HEAD** of the Church is Christ, Eph. iv. 15.

**HEAR** Christ. This is my beloved Son, Deut. xviii. 18. Matt. xvii. 5.

**HEART** that is pure, rejoiceth, 2 Cor. xii. 1. 1 Pet. i. 22. Circumcised Hearts, Jer. ix. 26. Deut. x. 16. Out of which come evil Thoughts, Matt. xv. 19. The Lord seeth the Heart of Man, 1 Sam. xvi. 7. Rom. viii. 27. The Heart of Man is wicked, Gen. vi. 5. Deut. xxix. 19. God's Laws written in the Hearts of the Faithful, Heb. viii. 1. The good Heart speaketh good Things, Matt. xii. 35.

**HEAVEN**, its Creation, Gen. i. 6, 7, 8. New Heavens, and new Earth, 2 Pet. iii. 13. Heaven shut up, because of God's Wrath.

**HAIR.** It is comely for a Woman to have long Hair, 1 Cor. xi. 15. Not an Hair of them shall perish, that suffer for Christ, Luke xxi. 18. Hairs of our Head are numbered, Matt. x. 30.

**HEIR** of all Things is Christ, appointed by God, Heb. i. 2.

**HELL**, a Description of it, Isai. xxx. 33.

**HERITAGE** reserved for us in Heaven, Matt. xxv. 34. Gal. iii. 17, 18. Tit. iii. 7. 1 Pet. i. 3, 4.

**HEROD** killeth the Infants, Matt. ii. 16. Christ calleth Herod a Fox, Luke xiii. 32. The Day of Herod's Nativity, Mark vi. 21. Herod's Opinion of Christ, Matt. xiv. 2.

**HONOUR** all Men, 1 Pet. ii. 17. Give Honour to thy Wife, as to the weaker Vessel, 1 Pet. iii. 7. Give Honour to whom you owe Honour, Rom. xiii. 7.

**HOPE.** Saved by Hope, Rom. viii. 24. Hope maketh not ashamed, Rom. v. 5.

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- HORN of our Salvation is God, 2 Sam. xxii. 3.
- HOSPITALITY, distributing to the Neceffity of Saints, Rom. xii. 13. Heb. xiii. 2. 1 Pet. iv. 9.
- HOUSE earthly, Man's Body fo called, 2 Cor. v. 1. The House of God, the House of Prayer, Ifai. lyi. 7. Matt. xxi. 13.
- HUMBLETH himself shall be ex alted, Matt. xxiii. 12. Phil. ii. 8, 9. Jam. iv. 10.
- HUMILITY, Prov. xvi. 19. Matt. xi. 29. Luke xiv. 11. Ephes. iv. 2.
- HUNDRED-FOLD is promised to them that leave all, to follow Christ, Matt. xix. 29.
- HUNGER and Thirst after Righteousness are blessed, Matt. v. 6. Christ is an hungred, Matt. iv. 2.
- HUSBANDS, and Duty of Wives, 1 Cor. vii. 11. Ephes. v. 22.
- HIRELAND, and not the Shepherd, John x. 12.
- JACOB and his Doings, Gen. xxv. unto l. Jacob beloved of God, Rom. ix. 13. Called Israel, Gen. xxxii. 28. God was pleased to accompany him wheresoever he went, Gen. xxviii. 15.
- JAMES saw Christ's Resurrection, 1 Cor. xv. 7. James, the Brother of John, is put to Death, Acts xii. 2.
- JANNES and Jambres withstood Moses, 2 Tim. iii. 8.
- JASAN assaulted for receiving of Paul, Acts xvii. 9.
- IDOLS, to which Things are con fected, 1 Cor. viii. Acts xv. 20.
- IDOLATERS ought to die, Deut. xvii. 2. They shall not inherit the Kingdom of Heaven, 1 Cor. vi. 9, 10.
- JESUS, the Name of the Messiah, Matt. i. 21 Luke i. 31. Phil. ii. 10.
- JESTING, Filthiness and foolish Talking forbid, Ephes. v. 4.
- JEWS baptized unto Moses in the Cloud, 1 Cor. x. 2. The Jews exercised in Afflictions, Deut. viii. 16. Their Obstinacy, Ifai. xlvi. 4. Acts xxviii. 27. The Remnant of the Jews shall re turn, Ifai. x. 21.
- INFIDEELS. We are forbid to keep them Company, 2 Cor. vi. 14. Infidels are called the dry Tree, Luke x. 31.
- INFIRMITIES come upon us for our Sins, John v. 14.
- INNOCENT concerning Evil, wise unto that which is good, Rom. xvi. 19. None are innocent before God, Exod. xxxiv. 7.
- INTERCESSOR, is Christ that died, and risen again, Rom. viii. 34.
- JOB, an Example of Patience, James v. 11.
- JOHN Baptist exhorteth to Repen tance, Matt. iii. 2. He was beheaded, and buried by his Disciples, Matt. xiv. 10. 12.
- JOHN MARK the Minister of Paul and Barnabas, Acts xii. 25.
- JOSEPH of Arimathea, one of Jesus's Disciples, Matt. xxvii. 57. Joseph the Son of Jacob, Gen. xxx. to the End.
- JOSES Barnabas, the Son of Con solation, Acts iv. 36.
- ISRAELITES that are true, Rom. xv. 6, 8. Carnal Israel descri bed, Hos. ix. 7. Israel sinned not of Ignorance, Rom. x. 19.
- JUDAS that betrayed Christ, John xviii. 2. His Repentance, Matt. xxvii. 3. He hanged himself, and burst in the Midst, Acts i. 18, Matt. xxvii. 5.

H h

JUDGMENT

JUDGMENT beginneth at the House of God, 1 Pet. iv. 17. The general Judgment, Isai. ii. 19. and xxvi. 11. The Signs that shall come before it, Matt. xxiv. 29.

JUDGES, what Manner of Men they ought to be, Exod. xviii. 21. and xxiii. 2, 3. A Judge ought not to have any Respect to Persons, Lev. xix. 15. Judges are called Gods, Exod. xxii. 28. Psal. lxxxii. 6. Judge not another, Matt. vii. 1. and xii. 7. The Judge of all the World, Gen. xviii. 25.

JUSTIFIED by Faith, Rom. v. 1. Not by Work, Gal. iii. 10. We are justified or condemn'd according to our own Words, Matt. xxii. 37. Justified, what it signifieth, Tit. iii. 4.

KEYS of the Kingdom of Heaven promised, Matt. xvi. 19. Are given by Christ to his Apostles, John xx. 23.

KEEP from all Appearance of Evil, 1 Thes. v. 22.

KINGDOM of Christ is eternal, Isai. ix. 7. Luke i. 33. Kingdom of Heaven suffereth Violence, Matt. xi. 12. The Kingdom of God within us, Luke xvii. 21.

KISS. Salute one another with an holy Kiss, Rom. xvi. 16. 2 Cor. xiii. 12. The Faithful kissed Paul, Acts xx. 37.

KNEW. God hath not cast away his People whom he knew before, Rom. xi. 2. Whom he knew before, them he ordained to be like fashioned unto the Image of his Son, Rom. viii. 19. To know God, and Jesus Christ, whom he hath sent, is Life eternal, John xvii. 3.

KNOWLEDGE of Salvation, by the Remission of Sins, Luke 19.

LABOURERS few, the Harvest plenteous, Matt. ix. 57. He that doth not labour, ought not to eat, 2 Thes. iii. 10. We ought to live by our Labour, Prov. v. 15.

LADDER that Jacob saw in his Dream, Gen. xxviii. 12.

LADEN, Christ calleth to them, Matt. xi. 28.

LAMB. Pascal Lamb, Jesus the Lamb of God, which taketh away the Sins of the World, John i. 29.

LAME Man from his Mother's Womb is healed, Acts iii. 7.

LAST shall be first, and the first last, Matt. xix. 30.

LAW, a Yoke upon the Neck of the Disciples, Acts xv. 10. Christ is the End of the Law for Righteousness, Rom. x. 4. By the Law cometh Knowledge of Sin, Rom. iii. 20. The Law given to the Lawless, 1 Tim. i. 9. If led by the Spirit, we are not under the Law, Gal. v. 18. The Law is our School-master, to bring us to Christ, Gal. iii. 24. Until the Law, Sin was in the World, Rom. v. 13. The Law written in the Hearts of the Faithful, Heb. viii. 10.

LAZARUS sick, died, buried and raised up, John xi. 4, 12. Lazarus and the rich Man, Luke xvi. 19.

LEAVEN of the Pharisees and Sadducees, not Bread, but their wicked Doctrine, Matt. xvi. 6, 12.

LEPER healed by the Greatness of his Faith, Matt. viii. 2. The ten Lepers plead for Mercy, and healed, Luke xvi. 12.

LEND to the Needy, turn him not away, Deut. xv. 8. Matt. v. 42.

LETTER killeth, and the Spirit giveth Life, 2 Cor. iii. 6.

LEVITES

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**LEVITES** elected to the Ministry, Numb. iii. 45.

**LIBERTY** not to give Occasion to the Flesh, Gal. v. 13. The Liberty of the Spirit, 2 Cor. iii. 17. Paul useth not his Liberty, 1 Cor. ix. 4, 12.

**LIFE** of Man, a Beauty, *Prayer of Moses*, Psalm xc. Job vii. To find his Life, and to lose it, Matt. x. 39. Life in Christ, John xiv. 6. Col. iii. 4. The Life of Man is as the Days of an Hireling, Job vii. 1. The Life of Man is but a Vapour, James iv. 14. The Life of the Flesh is in the Blood, Lev. xvii. 11.

**LIGHT**, so called at the Creation, Gen. i. 3.

**LION** of the Tribe of Judah, Rev. v. 5.

**LIPS**, the Fruit thereof, Heb. xv. 15.

**LIVETH** by the Word of God, Deut. viii. 3.

**LOIS**, Grandmother, and Eunice, Mother of Timothy, 2 Tim. i. 5.

**LOOSE** on Earth, loosed in Heaven, Matt. xviii. 18. John xx. 23.

**LOT**, Abraham's Nephew. His Doings, Gen. xi. xiii. xix. Deut. ii. 9, 19.

**LOT'S** Wife turned into a Pillar of Salt, Gen. xix. 26. Luke xvii. 32.

**LOVE**. The Force and Power thereof, 1 Cor. xiii. Precepts of Love, Prov. iii. Love covereth a Multitude of Sins, Prov. x. 12. 1 Pet. iv. 8. God is Love, 1 John iv. 16. God loved us first, 1 John iv. 19. Love excelleth Faith and Hope, 1 Cor. xiii. 13. Love envieth not, 1 Cor. xiii. 4. They love God, that keep his Commandments,

1 John ii. 5. Love is not provoked to Anger, 1 Cor. xiii. 5. Love is the Fulfilling of the Law, Rom. xiii. 8. The Love of God in our Hearts, Rom. v. 5. In whom the Love of God is perfected, 1 John ii. 5. Love one another, John xiii. 34. To love the Stranger as thyself, Lev. xix. 34. To love thine Enemies, Matt. v. 44. He that loveth another, hath fulfilled the Law, Rom. xiii. 8. He that loveth Christ, keepeth his Commands, John xiv. 15, 21. God so loved the World, that he gave his only begotten Son, John iii. 16.

**LUKE**, the beloved Physician, Col. iv. 14.

**LUNATICK** cured by Jesus, Matt. xvii. 5.

**LUST** is forbidden, Deut. v. 21. Exod. xx. 17. 1 Cor. x. 6.

**LIE**. God that cannot lie, &c. Tit. i. 2. He that denieth Christ is a Liar, 1 John ii. 17. All Men are Liars, Isai. ix. 7. The Father of Lies is the Devil, John viii. 44. The Lie of Ananias and his Wife, Acts v. 3. Jacob lieth to his Father, Gen. xxvii. 13. The Prophet lieth, 1 Kings xiii. 8. It's carefully to be avoided, Ephef. iv. 25.

**MACEDONIANS**. The Word preached to them, Acts xvi. 10.

**MAGISTRATES** to be obeyed, Rom. xiii. 1.

**MALCHUS**'s Ear cut off by Peter, John xviii. 10.

**MALICE**. He that ceaseth not, shall perish, 1 Sam. xii. 25.

**MAN** made according to the Image of God, Gen. i. 26. Superior to all other Creatures, Ver. 20. Man naturally is the Child of Wrath, Ephef. ii. 2. The old

Man is crucified with Christ, Rom. vi. 6. Col. iii. 9. Man and Wife are one Flesh, Gen. ii. 4.

**MANNA**, Meat unknown to the Children of Israel, Exod. xvi. 15. Deut. viii. 3. The People loathe to eat it, Numb. xi. 6. It ceaseth to fall from Heaven, Josh. v. 12.

**MANTLE** of Elijah, and of Elisha, 1 Kings xix. 19. 2 Kings ii. 13.

**MARRIAGE**. Its Institution and Confirmation, Gen. ii. 22, and ix. 1. The Praise of Marriage, Heb. xiii. 4. Of Marriage, 1 Cor. vii. Marriage in Cana. The Marriage of Rebeckah, Gen. xxiv. They that forbid to marry, are Spirits of Error, 1 Tim. iv. 3.

**MARY MAGDALENE** and her Doings, Matt. xxvii. 61. John xx. 1. Mary, the Sister of Martha, Matt. xxvi. 7. Luke x. 39. John xi. 1. and xii. 3. Mary the Virgin, and Mother of our Saviour Jesus Christ, according to the Flesh, Luke i. 31, and ii. 7. John ii. 3.

**MASTERS** Duty towards their Servants, Eph. vi. 9. Christ forbiddeth calling Master, Matt. xxiii. 8. James iii. 1. He is our Master, John xiii. 13.

**MATTHEW** called, and he followed Jesus, Matt. ix. 9.

**MATTHIAS** elected to be an Apostle, Acts i. 26.

**MEDIATOR** is Christ Jesus, 1 Tim. ii. 5. Moses the Mediator of Israel, Deut. v. 5. Buried by the Lord, Deut. xxxiv. 6.

**MEN** ought to love their Wives, Prov. v. 18. Ephes. v. 25.

**MERCY** is given to the Gentiles, Rom. xi. 30. Mercy more than

Sacrifice, Matt. ix. 13. Mercy of God, throughout all Ages, Luke i. 50. Mercy shall be shewed to the Merciful, Prov. xi. 25. Matt. v. 7. Shew Mercy with Cheerfulness, Rom. xii. 8.

**MILK** for Babes, and not strong Meat, Heb. v. 12. The sincere Milk of the Word, 1 Pet. ii. 2.

**MIND** reprobated, they did not retain God in their Knowledge, Isa. lvii. 20. Rom. i. 28.

**MINISTRY** of the Word, is the Preaching the same, Acts xx. 24. Christ is our Minister, Matt. xx. 28. Heb. viii. 2.

**MINISTERS** ought to live by their Preaching, Rom. xv. 27. Ministers, teaching for filthy Lucre's Sake, 2 Tim. iii. 6. and iv. 3. Tit. i. 10, 11. Christ came to minister unto, Matt. xx. 28.

**MIRACLES** demanded by the Jews, Matt. xii. 38. Christ by Miracles glorifieth his Father, Matt. xv. 31.

**MORDEKAI** and his Doings, Est. iv. and vi. 13.

**MORTIFY** the Members of Sin, Col. iii. 5.

**MOSES** and the Prophets are the Scripture of the Old Testament, Luke xvi. 29. Moses disobeyed of the Israelites, Acts vii. 39. Moses shall accuse the Jews, John v. 45. Mote in thy Brother's Eye, Beam in thine own, Matt. vii. 3.

**MURDERER**, even he that hateth his Brother, 1 John iii. 15.

**MURMUR** not against God, 1 Cor. x. 10.

**NAAMAN** the Leper, washed himself in the River Jordan, and is healed, 2 Kings v. 14.

**NAME** of God defiled by Swearing, Lev. xix. 12. Women gave the Name to their Children, Gen.

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- Gen. xxix. 32. and xxx. 6. as of Sampson, Judg. xiii. 14.
- NAOMI, the Wife of Elimelech, Ruth i. 2.?
- NATHANIEL, a true Israelite, John i. 47.
- NAZARETH, where Christ was nursed, Matt. ii. 23, and xiii. 54. Is not this the Carpenter's Son, Ver. 55.
- NEBUCHADNEZZAR, 2 Kings xxiv. 1 Dan. i. ii. iii. and iv. Ifai. xiv. 14. Jerem. xxvii. 8.
- NEHEMIAH and his Doings; read his Book.
- NECESSITOUS Men are our Neighbours, Luke x. 33.
- NEWNESS of Life, henceforth not to serve Sin, Rom. vi. 4.
- NICODEMUS, a Ruler of the Jews, John iii. 1. xix. 39.
- NINEVEH built up, Gen. x. 2. Her Destruction is forewarned, Nahum iii. 1. She repenteth, Jonah iii. 9.
- NOAH and his Doings, Gen. Chap. v. to x. Is mocked by his Son, Gen. ix. 21, 22. The Preacher of Righteousness, 2 Pet. ii. 5.
- OBEDIENCE of Christ, by which we are made Righteous, Rom. v. 19. Christ became obedient unto Death.
- OBEY God rather than Men, Acts iv. 19. and v. 29. We must obey the Voice of God, Deut. xxx. 20.
- OFFENCE, thou must not give thy Brother, Rom. xiv. 13. 1 Cor. x. 32. The Disciples offended at Christ, John vi. 6. The Pharisees offended with Christ, Matt. xv. 12. Offend not, Matt. xviii. 6.
- OFFERED, was Christ once for us, Heb. vii. 27. ix. 26. and x. 11.
- OLD Age is a Crown of Glory, Prov. xvi. 31.
- OLIVE Tree, with Branches grafted, Rom. xi. 17.
- ORDAINED to eternal Life, Acts xiii. 48.
- OATH for Confirmation, the End of Strife, Heb. vi. 16.
- ORGANS invented, by whom, Gen. iv. 21.
- OINTING of Christ, Dan. iv. 24. The ointing of Christ, the Holy Ghost, 1 John ii. 27.
- PATIENCE, that noble Virtue, Heb. x. 36. The Praise of Patience, Prov. xvi. 32. The Patience of Job, Job i. and ii. God is patient, Exod. xv. 5. to xxxiv. 6. The Patient, 1 Thes. v. 14.
- PALSY. A Man brought on a Bed, healed, Matt. ix. 2.
- PARABLE of the Bramble, Judg. ix. 14. Of Trees, Judg. ix. 8. Of Children fitting in the Market, Matt. xi. 16. Of the unclean Spirit that turneth back to the House, Matt. xii. 43. Of the Sowers of the Tares, Of the Leaven, Of the Mustard-seed, Of the hidden Treasure, And of the Net cast into the Sea, Matt. Chap. xiii. Of the Publican and the Pharisee, Luke xviii. 6. Of two Sons, Matt. xxi. 28. Of the Fig-tree, Matt. xxiv. 32. Mark xiii. 28. Of the Thief, Ver. 43. Of the Talents, Matt. xxv. 15. Of the Samaritan, Luke x. 30. Of the young Man that was so rich, Luke xii. 16. Of the Fig-Tree that was fruitless, Luke xiii. 6. Of the Prodigal Son, Luke xv. 11. Of him that gave Account of his Stewardship, Luke xvi. i. Of the Widow's Importunity, Luke xviii. 2. Of the ten Virgins, Matt. xxv. 1.
- PASCHAL Lamb, Exod. xii. 3. Our Paschal Lamb, Christ, 1 Cor. v. 7.

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**PAUL**, the Minister of the Gentiles, Rom. xv. 19. Gal. i. 16.

1 Tim. ii. 7. The Ambassador of Jesus Christ, 2 Cor. v. 20.

A Pharisee, Acts xxiii. 6. An Hebrew, 2 Cor. xi. 22. Phil.

iii. 5. An Example of Life and Doctrine, Phil. iii. 17. He fleeth, Acts xiv. 6.

He is stoned, Ver. 19. Beaten with Rods, Acts xvi. 22.

In Danger of being drowned in the Sea, Acts xxviii.

14. He fasteth and prayeth, Acts xiv. 23. He laboureth with his Hands, Acts xviii. 3.

xx. 34. 1 Thes. ii. 9. 2 Thes.

iii. 8. 1 Cor. iv. 12. He was a Tent-maker, Acts xviii. 3. He speaketh well of his Slanderers,

1 Cor. iv. 12. He was no Man-pleaser, 1 Thes. ii. 4. Satan hindered him from coming to the

Thessalonians, 1 Thes. ii. 18. No Man assisted him, when before

Nero, 2 Tim. iv. 6.

**PEACE**, unto which we are called, Col. iii. 15. God is the Author of Peace, 1 Thes. v. 23. Peace be unto you, a Salutation of the Jews, Gen. xl. 23. Peace-Makers, the Children of God, Matt. v. 9. Peace with God to them that are justified by Faith, Rom. v. 1.

**PIECES** of Silver, if one Piece lost, Luke xv. 8.

**PEOPLE** of God are a royal Priesthood, 1 Pet. ii. 9.

**PERFECTION**, to which Paul exhorteth, Heb. vi. 1.

**PERSECUTION** is not to be feared, Matt. x. 28. Blessed are they that suffer Persecution, Matt. v. 10. Persecutions make some to be offended, Mark iv. 17. Persecution to them that would live in Jesus Christ, 2 Tim. iii. 12.

**PERSEVERANCE** in abiding in Christ, John xv. 4.

**PETER** and John, Men unlearned, Acts iv. 13. Andrew bringeth Peter to Christ, John i. 42. He is called Satan, Mark viii. 3.

**PHARISEES** and Sadducees, Generations of Vipers, Matt. iii. 7. Serpents, xxiii. 33. Thieves and Robbers, John x. 8. Pharisees devour Widows Houses, Luke xx. 47. Pharisees being covetous Men, mock Christ, Luke xxvi. 14.

**PHILIP** is called, John i. 43. xiv. 8. Acts viii. 26. xxi. 8.

**PHILOSOPHY** beware of, lest any Man spoil you, Col. ii. 8.

**PILATE** and his Doings. John xviii. 29.

**PISON**, one of the Rivers of Paradise, Gen. ii. 11.

**PLAGUES** sent upon the Egyptians, Exod. viii. to xi.

**PAUL** planted the Corinthians, 1 Cor. iii. 6.

**PLEASERS** of Men cannot be Servants of Christ, Gal. i. 10.

**POOR** in Spirit, Matt. v. 3. He that giveth to the Poor, giveth to Christ, Matt. xxv. 40. Shut not thine Heart from thy poor Brother, Deut. xv. 7. Prov. xxv. 27. There shall be Poor always, Deut. xv. 11. Matt. xxvi. 11. The Poor receive the Gospel, Math. xi. 5.

**POOL**, called in the Hebrew Bethesda, John v. 2.

**POSSIBLE**, have Peace with all Men, Rom. xii. 18. Christ prayeth, that if it were possible, that Hour might pass from him; if it were possible, the very Elect should be deceived, Matt. xxiv. 14. Mark xiii. 22. If it had been possible, you would have given to me your Eyes, Gal. iv. 15. All

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PRAY always, Matt. vii. 7. Luke xviii. 1. Rom. xii. 12. Ephes. vi. 18. Col. iv. 2. 1 Tim. ii. 8. Prayer and Fasting, Acts xiii. 3. and xiv. 23. Paul desireth the Faithful to pray for him, Rom. xv. 30. 2 Cor. i. 11. Heb. xiii. 18. Pray for Kings, Princes and Magistrates, 1 Tim. ii. 12. Pray for them that hurt thee, Matt. v. 44. Pray one for another, James v. 16. Christ falling flat upon his Face, maketh his Prayer, Matt. xxvi. 39. John xvii. 1. Luke xxii. 41. The same doth Paul, Acts xx. 36. The Prayer of all Saints, Rev. viii. 3. Pray with the Spirit and Understanding, 1 Cor. xiv. 15. Christ prayeth all the Night long. Luke vi. 12. Moses prayeth forty Days and forty Nights, Deut. ix. 25. Christ prayeth to the Father for us, John xvi. 26. xvii. 9. Heb. vii. 25. and ix. 24. He prayeth for Peter, Luke xxii. 32. Paul prayeth without ceasing, 1 Thes. i. 2. He prayeth in the Temple, Acts xxii.

PREACHERS are God's Labourers, 1 Cor. iii. 9. Preachers should set an Example to the Flock, 1 Pet. v. 3. None can preach, but he that is sent, Rom. x. 15. Christ preacheth in the Ship, Matt. xiii. 2. He preached always openly, John xviii. 20.

PREDESTINATED according to the Purpose of God, Ephes. i. 11. We are predestinated to be adopted in Jesus Christ, Ver. 5. Plead not against God, in his Predestination, Rom. ix. 20.

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PRIESTS, their Office and their Covetousness, Lev. x. 6. and xvi. 2. Isai. iii. 12. The high Priests Ordination, Heb. v. 1. and viii. 5.

PRINCES are the Ministers of God, Rom. xiii. 4.

PRISONERS are to be remembered, Heb. xiii. 3.

PROMISE of the Father, the Holy Ghost, Acts i. 4.

PROPHECY is the Gift of God, Rom. xii. 6.

PROPHETS, their Example to us of Patience, James v. 10. The Prophets desired to see Christ, Matt. xiii. 17. False Prophets did Wonders, Deut. xiii. 1. Matt. xxiv. 24. Spirits of the Prophets are subject to the Prophet, 1 Cor. xiv. 32.

PROUD, God resisteth. Grace to the Humble, 1 Pet. v. 5.

PUBLICANS baptized, Luke iii. 12. The Publicans believed in Christ, Matt. xxi. 32. They justified God, Luke vii. 29. The Publican justified rather than the Pharisee, Luke xviii. 14.

PURE of Heart are blessed, Matt. v. 8.

PURGED our Sins, sat down on the Right-Hand of the Majesty on high, Heb. i. 3.

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RAISED through Christ, 2 Cor. iv. 14. To be raised up with Christ, Rom. vi. 4. Christ raised from the Dead, delivereth us from the Wrath to come, 1 Thess. i. 10.

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**R**ECEIVE Christ, and you will have Power to become the Sons of God, John i.

**R**ECONCILED unto God by Christ, Rom. v. 14. Col. i. 20, 21. Christ our Redeemer, 1 Cor. i. 30.

**R**EDEMPTION by Grace, Eph. i. 7. Redemption by the Blood of Christ, 1 Pet. i. 19. Eph. i. 7. Heb. ix. 12.

**R**EED. Bruised Reed, Isai. xlvi. 3. Matt. xiii. 20.

**R**ELIGION that is pure wherein it standeth, James i. 17.

**R**EMISSION of Sins free, Psal. xxxii. 1. Col. i. 22.

**R**ENEWING of the Holy Ghost, saith us, Tit. iii. 5.

**R**EPENTANCE, Peter's Exhortation, Acts ii. 38. Repentance and Conversion, Acts iii. 19. Repentance is the Gift of God, James i. 17.

**R**EPROBATE described, Matt. xiii. 13.

**R**ESURRECTION of the Dead, 1 Cor. xv. 12.

**R**EST promised to them that bear the Yoke of Christ, Matt. xi. 29. Rest promised to the troubled, 2 Thess. i. 7. Rest remaineth for the People of God, Heb. iv. 9.

**R**ETAIN Sins, they are retained, John xx. 23.

**R**EWARD is according to the Work, 1 Cor. iii. 8. The Reward of Sin is Death, Rom. vi. 23.

**R**ICHES are deceitful, Mark iv. 19. Wo to the Rich, and why,

Luke vi. 24. James v. 1. Tim. vi. 9. Man cannot serve God and Riches, Luke xvi. 13.

**R**OCK the Church is founded upon is Christ, Matt. xvi. 18.

**R**OOT of Jesse is Christ, Rom. xv. 12.

**R**ULERS, let them rule with Diligence, Rom. xii. 8.

**S**ABBATH truly to be observed, Exod. xx. Isai. lviii. 13.

**S**A CRIFICES and Gifts offered for Sin, Heb. v. 1. viii. 3.

**S**OLOMON and his Doings, 2 Sam. xii. 24. to 1 Kings xii.

**S**ALTED, every Man shall be with Fire, Mark ix. 49.

**S**ALT of the Earth, the Apostles so called, Matt. v. 13.

**S**ALUTE no Man by the Way, Luke x. 4.

**S**ANCTIFY the Lord God in your Hearts, 1 Pet. iii. 15. Sanctification of the Spirit, 1 Pet. i. 2.

**S**ATAN the God of this World, 2 Cor. iv. 4.

**S**AVED, the Number mentioned, small, Luke xiii. 15.

**S**CRIP TURES given by Inspiration of God, 2 Tim. iii. 16, 17. The Understanding of the Scriptures is the Gift of God, Luke xxiv. 45.

**S**CRIBES sat in Moses's Seat, Matt. xxv. 2.

**S**ELL that thou hast and give to the Poor, Matt. xix. 21. Luke xxii. 33. and xviii. 22.

**S**EPULCHRE, in which Christ was laid, Matt. xxviii. 6c.

**S**ERGIUS PAULUS, a prudent Man, Acts xiii. 70.

**S**ERVANT which knew his Lord's will, Luke xii. 47. The Duty of Servants, Eph. vi. 5.

**S**ERVE God with a good Heart, Deut. xxviii. 47.

**S**HEEP of Christ hear his Voice, John x. 27. Lost Sheep, Matt. xv. 24. The good Shepherd giveth his Life for the Sheep, John x. ii. 1 Pet. v. 4. Christ's Birth

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- SICK ought to send for the Elders of the Church, James v. 14.
- SIDE of Christ is pierced with a Spear, John xix. 34.
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- SIMON the Pharisee, Luke vii. 36, . 40. The Sorcerer, Acts viii. 9.
- SING spiritual Songs to the Lord, Eph. v. 19. Sing with the Spirit, and the Understanding, 1 Cor. xiv. 15.
- SIN is known by the Law, Rom. iii. 20. Christ hath delivered us from Sin, Luke i. 74. He that committeth Sin is of the Devil, 1 John iii. 8. He that committeth Sin is the Servant of Sin, vii. 34. Sin against the Holy Ghost, Matt. iii. 29. By the Sin of Adam Death entered into the World, Rom. v. 12. The Lord washeth away our Sins, Isai. iv. 1 Cor. vi. 11. Sinners Captives, Rom. vii. 2. Christ is come to call Sinners to Repentance, Matt. ix. 12, 13. The penitent Sinner shall live, Ezek. xxxii. 11. Deut. xxx. 2, 3.
- SKY red in the Morning, fair or foul Weather, Matt. x. 3.
- SLEEP. The Maid is not dead, but sleepeth, Matt. ix. 24.
- SOLD. Joseph sold by God's Providence, Gen. xlvi. 5.
- SOLITARY Place, where Christ prayed, Mark i. 35.
- SONG of Moses, Deut. xxxii. 1. Songs of Solomon a Thousand and Five, 1 Kings iv. 32.
- SORROW not above Measure for them that are dead, 1 Thes. iv. 1, 3.
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- SPARROWS are under the Providence of God, Matt. x. 19.
- SPEAK the Word of God, he that speaketh, 1 Pet. iv. 11. Evil Speakers shall not inherit the Kingdom of God, 1 Cor. vi. 14.
- SPIRIT, the Fruit thereof, Gal. v. 22. The Wisdom of the Spirit, Rom. viii. 9. We must not believe every Spirit, 1 John iv. 1. The Spirit and the Flesh, lusteth one against the other, Gal. v. 17. Grieve not the holy Spirit of God, Eph. iv. 30. The Spirit prayeth for us, Rom. viii. 26.
- STEPHANUS and his Family baptized by Paul, 1 Cor. i. 16.
- STEPHEN stoned to Death, Acts vii. 59.
- STONE. Christ called the Corner-Stone, Matt. xxi. 42. A Stone of Stumbling, and a Rock of Offence, 1 Pet. ii. 8.
- SUN stayed at the Words of Joshua, Josh. x. 12, 13.
- SUPPER of our Lord with his Disciples, Matt. xxvi. 26. Which ought to be kept in Remembrance, Luke xxii. 19.
- SWEAR not in vain, Deut. v. 11. Swear not at all. Paul sweareth, 2 Cor. i. 23.
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- TEACHERS ordained in the Church, 1 Cor. xii. 28. The Holy Ghost is the Teacher of the Faithful, John xiv. 26.
- TEMPLE, the Body of Christ, John ii. 21. Solomon's Temple described, 1 Kings vi. vii. and viii.
- TEMPT not God, Deut. vi. 16. Matt. iv. 7. 1 Cor. x. 41.
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- T**HANKSGIVING becometh Saints, Eph. v. 4.
- T**HOUGHTS of Man's Heart, wicked, Gen. vi. 5.
- T**HORNS choketh the Seed, Mark iv. 7.
- T**IMES must not be observed, Gal. iv. 10. The latter Times, 1 Tim. iv. 1.
- T**IMOTHEUS, the beloved Son of Paul, 1 Cor. iv. 17.
- T**ONGUE, its Fault and Virtue, James iii. 5. Prov. xii. 13. xiii. 2. and xiv. 3. Refrain thy Tongue from Evil, 1 Pet. iii. 10. Diversity of Tongues, 1 Cor. xii. 28. and xiv. 2.
- T**REASURE of the Heart that is good, Matt. xii. 33.
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- T**RIBULATION bringeth Patience, Rom. v. 3. We must by Tribulation enter into the Kingdom of Heaven, Acts xiv. 22. Heb. xii. 5. Tribulation to the Faithful, 2 Peter iv. 12, and 13.
- T**RIBUTE to whom Tribute is due, Rom. xiii. 7. Christ payeth Tribute to the King, xvii. 27.
- V**ARIANCE, a Work of the Flesh, Gal. v. 20.
- V**ENGEANCE is forbid, Prov. xx. 21. 4 Sam. xi. 12. Lev. xix. 18. Luke ix. 55. Vengeance belongeth to God, Deut. xxxii. 35. Rom. xii. 19. Heb. x. 30. 1 Thes. iv. 6.
- V**ERTITY in Christ, he is the Way and the Truth, John xiv. 6. Verity evil spoken of, 2 Pet. ii. 2.
- U**NCLEANNESS ought not to be named, Eph. v. 3.
- U**NGODLY, we are to avoid their Company, 1 Cor. v. 11.
- V**OCACTION of the Jews and Gentiles, Rom. xv. 9.
- W**AR is sent for the Sin of the People, 1 Kings viii. 33. Lev. xxvi. 23, 25. No Man warreth at his own Cost, 1 Cor. ix. 7.
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- W**ATER changed into Wine, John xi. 8. The Water of Life, John iv. 14. and vii. 38.
- W**EAK in Knowledge, eat Herbs, Rom. xiv. 2.
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- W**EDDING Garment, Matt. xxi. 12.
- W**ELL-DOING cometh of the Lord, Phil. i. 6. Prov. xvi. 1. and xx. 24.
- W**EEP with them that weep, Rom. xii. 15. Blessed are they that weep, Matt. v. 4. Luke vi. 21.
- W**HORE in the Vision of St. John, Rev. xvii. Whoredom punished by Death, Gen. xxxviii. 24. Lev. xviii. 19.
- W**IDOWS that are young, refuse, 1 Tim. v. 11.
- W**IVES Duty to their Husbands, Eph. v. 22. Tit. xi. 5. The Praise of a virtuous Wife, Prov. xviii. 22. The good Wife and the bad, Prov. xii. 4. A prudent Wife is the Gift of God, Prov. xix. 4. A contentious Wife is to be avoided, Prov. xxi. 9. The Wife not found to be a Virgin, Deut. xxii. 14. The Wife ought to be careful in her Family, Tit. ii. 5.
- W**ILL and the Deed God worketh in us, Phil. ii. 13. The Will is present with us, but to perform is not, Rom. vii. 15.

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WITNESS that is false, to be punished, Deut. xix. 16.

WOMAN diseased with an Issue of Blood healed, Matt. ix. 20. Let every Woman have her Husband, 1 Cor. viii. 2. Eph. v. 12. The Woman that turneth her Husband from the true God, shall die the Death, Deut. xiii. 6. He that striketh a Woman with Child, Exod. xxi. 12. Women's Hair is given for a Covering, 1 Cor. xi. 6. &c. Paul preacheth to Women, Acts xvi. 13. The elder Women should instruct the young to love their Husbands, Tit. ii. 3, 4.

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WORKS of Darkness, are unfruitful, Eph. v. 11. Works is a Witness of your Faith, Phil. iii. 2, 3. Heb. ix. 10. 2 Pet. i. 5, 7. Works of Mercy, Matt. xxv. 35, 36. The Works of Gentiles that walk in the Vanity of their

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WORSHIPPERS that are true, Worship the Father in Spirit and in Truth, John iv. 23. Worship God only, Matt. iv. 10.

WRATH of God, on the Children of Disobedience, Col. iii. 6.

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YOUNG Women, their Duty, Tit. ii. 4.

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ZEAL of Moses, Exod. xxxii. 26.

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ZERUBBABEL the Son of Shealtiel, and Joshua the Son of Josedeck the High Priest, with all the Remnant of the People, obeyed the Voice of the Lord their God, and the Words of Haggai the Prophet, Hag. i. 12. &c.



# DESITIVE OBSERVATIONS.

I.

Speedily will be Published,

A N

## ABSTRACT

OF THE

## OLD TESTAMENT,

In QUESTION and ANSWER,

WITH

NOTES AND OBSERVATIONS TO EACH BOOK;

**C**ONTAINING the most remarkable Events, doctrinal and historical: With the Lives and Travels of the Holy Patriarchs, Prophets, Judges, Priests and Kings: Illustrated with four curious Copper-plates, 1st. *Adam* and *Eve* in Paradise, above which, *Moses* and *Aaron* dressed in their Robes, and holding up the Ten Commandments, which *Moses* received in the Mount from the Mouth of God, out of a fiery Bush. 2d. The Ark carried before *Joshua*, when he divided the Waters of *Jordan*, and with his whole Army passed over dry-shod. 3d. *David* playing upon a Harp, with two Angels sounding their Trumpets, riding upon the Clouds, attended by a heavenly Choir, over his Head, and supported as he sits in a Ring, by four of the most eminent Singers, viz. *Moses*, *Deborah*, *Hannah*, and *Asaph*. 4th. *Elijah* in a fiery Chariot taken up into Heaven, in the Presence of *Elisha*, with Busts of the four Greater Prophets, and the twelve Lesser.

Those who choose to take in the above Abstract in Four Monthly Numbers at 6d. each, are requested to give in their Names to the Publishers of this Work, that the Number of Copies to be printed, may be ascertained. And it is recommended to delay the Binding of the NEW: Otherwise, to omit the Synopsis and place it to the OLD, which will make the two Books of a Size nearly equal.

II.

The Binder is hereby directed, to place the Cutts in the following Manner: Birth and Life of our Saviour, facing Matthew.—Baptism, &c. and the Crucifixion, facing Luke.—Resurrection and Ascension, facing the Acts.—Paul with his Epistles, facing Romans.—Representation of the Last Day, facing the Revelation.—The Armillary Sphere, facing the Supplement.

III.

The Utility of the Subscribers Names being published after the Method of Name, Busines, and Place of Abode, is out of the Power of Eloquence to express. However, we may say that it does not only serve as a Directory, in and to, most of the Capital and Trading-Towns in the Kingdom, but every Parent and Guardian has it in a short Point of View what State of Life they would willingly wish to see their Children placed out in the World.—And every promising Youth has himself an extensive Field wherein he may range, and satisfy his Curiosity as well as his Desire of making Choice, from among the many Arts and Callings, in the Line of Trade and Business.



# A

## SYNOPSIS;

### OR, COMPLETE SYSTEM OF THE INDIAN NATIONS,

Proving them out of all Doubt in Belief, to be originally Jews, sent into CAPTIVITY by the Assyrian Kings. From their Divisions into Tribes.—Their Worship of Jehovah.—Their Notions of a Theocracy.—Their Belief in the Ministrations of Angels.—Their Language and Dialects; some of which are in the ancient Hebrew.—Their own Traditions.—The Accounts of our English Writers, relative to those in North America.—And the Testimonies which the Spanish and other Authors have given concerning the Primitive Inhabitants of Peru and Mexico, &c.—Hence we may learn the Ancient and Modern State of the Jewish Nation; and that the finding-out of America, was the Beginning of the Restoration of the Jews.

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THE following Relations, containing such Variety of remarkable Transactions, and particularly the miserable State of the Jewish Nation, after the Almighty had abandoned them for their many provoking Crimes, (especially that of Crucifying, with wicked Hands, the Son of God) as may be very acceptable and instructive to my Readers; and to trace Things from the Original, I shall begin with giving a Description of *Palestine, Canaan or the Holy Land*, in its primitive State.

Canaan is situated in *Asia-Major*, or the greater *Asia*, one of the most famous Provinces of *Syria*, called by several Names; as 1st. The Land of *Canaan*, from *Canaan*, the Son of *Ham*, the Son of *Noah*, who by his often Chasings, was driven to possess and inhabit the same. 2d. The Land of *Promise*, because God had promised it to the Patriarchs *Abraham, Isaac and Jacob*, and their Posterity. 3d. *Israel*, of the *Israelites*, from *Jacob*, who was surnamed *Israel*. 4th. *Judea*, from the *Jews*, or People of the Tribe of *Judah*. 5th. *Palestine*, by *Ptolomy* and others, or the Land of the *Philistines*, a potent Nation that peopled Part of it. 6th. The *Holy Land*, as the Country in which the *Holy People* dwelt, who had the Law, the Promises, and the Priesthood, and so denominated by the *Christians*, because herein was wrought the Work of our Salvation, by *Jesus Christ* our blessed Lord and Saviour.

This Country is a Part of Asiatic *Turkey*, seated in the Middle of the World, between the Third and Fourth Climates, from 36 to 38 Degrees of East Longitude, and between 31 and 34 Degrees of North Latitude. The longest Day being Fourteen Hours and a Quarter, and the shortest Twelve Hours and a Quarter; situate between the *Mediterranean Sea* and *Arabia*, from which it is bulwarked beyond *Jordan*, with a continual Ridge of Mountains, which secures it from the burning Air of the Deserts of *Arabia, Petrea and Gelysiria*, that lie on the East, as *Idumea* or

or *Edom*\*, the Wilderness of *Paran* and *Egypt* bound it on the South. Part of *Phenicia* † and *Mediterranean Sea* on the West, and the Mountains of *Libanus* or *Lebanon*, and the other Part of *Phenicia* on the North. In Length from *Dan* to *Beer-sheba* near Two Hundred Miles, according to St. *Jerom's* Account, and Eighty in Breadth: The whole Circumference upwards of Four Hundred Miles. In the Time of *Solomon*, it seems to have extended from the *Mediterranean Sea* to the River *Euphrates*; a Country so fruitful, that the Scripture from the Mouth of God tells us, *It was a Land that flowed with Milk and Honey, and the Glory of all Lands.* The Salubrity of the Air is excellent, the Northern Mountains keeping the colder Blasts at their due Distance, and the Mid-land Sea fending thither its refreshing Breezes. This being that which Scripture usually calls the *Great Sea*; for the *Hebrews* were little acquainted with the *Ocean*, and so gave the Name of *Sea* to Lakes, or any large Conflux of Waters. The Winter is neither too cold, nor the Summer too hot. The inner Part of the Country is diversified with beautiful Mountains and Hills, more especially about *Jerusalem*, advantageous for Vines, Olives, Fruit-Trees and small Cattle; and the delightful Valleys are watered with a great Number of Brooks and Torrents of Water, very necessary to moisten the Country, which hath no other River but *Jordan*. The Rains there fall very seldom, and are very regular, coming in the Spring and Autumn, which the Scripture calls *The Rain of the Morning and the Evening*, considering the Year as a Day. In Summer, the abundant Dews supply the Rarity of the Showers, and the very Rocks produce Abundance of Fruits and sweet Springs. The pleasant Pastures, feed a great Number of all Sorts of Cattle, and the Cows give the best Milk in the World; and in their arable Lands they grow good Crops of all Sorts of Corn. There is also Hunting and Hawking for Deer, Goats, Hares, Partridges, Quails, &c. And all kind of domestic Fowls are plentiful, with every Sort of the Vegetable Creation, according to *Solomon*; in his Canticles, their Gardens were full of Fruit-Trees and aromatic Plants. Lions, Bears and Wolves may be found in Abundance.

Some late Travellers tell us, that though the Face of the Land be somewhat deformed for Want of Culture and Tillage among the barbarous *Turks* and *Infidels*, and may, as it were, groan under the heavy Curse of God, for the Sin of its former Inhabitants; yet some of its Excellencies are still scattered here and there, as Testimonies of its ancient Glory, particularly in the Region of *Galilee*; and next the Mountains of *Lebanon* there is a Valley of Twenty-five Miles in Length and Breadth, in the Middle where-

of

\* Anciently so called, a Part of *Arabia Petreæ*, lying between *Palestine*, and the *Red Sea*, peopled by the Descendants of *Esau*.

† A Sub-division or Province of *Syria*, situate on the *Levant*, or eastern Part of the *Mediterranean Sea*. *Tyre* and *Sidon* were in this Country, and were the first maritime Powers that we read of, either in sacred or profane History. They planted Colonies both in *Spain* and *Africa*, beyond *Hercules' Pillars*, or the *Straights of Gibraltar*; and they founded the *Carthaginian State*.

It is the City of *Damascus*, about Six Miles in Compass, fortified with a Wall and double Ditches. The Country adjacent is so exceeding fruitful, that for its Deliciousness, is called the *Garden of Eden*, to this Day. Mr. *Biddulph*, an English Divine, and his Companion, travelling over a Mountain, near the Sea of *Galilee*, found it so extreme pleasant, and so bespangled with Variety of Flowers among the green Gras, that they seemed, as it were, to smile in their Faces, and to *Laugh and Sing*, as the *Psalmist* expresses it. And all the Way they travelled that Day, all the Hills and Valleys were extraordinary fertile, according to the Description of *Moses*, in the Eighth Chapter of *Deuteronomy*. Among the Variety of Plants, Mustard, the least of Seeds, bringeth forth the largest Body, especially in the Eastern Parts, of which the Jewish *Talmud* relates the following Stories: There was in *Sichem*, a Stalk or Trunk of a Mustard-Tree, which had Three Branches, and One Branch was broken off to cover a Potter's Shed, under which he formed his Earthenware in Summer. And *Rabbi Simeon* asserts in the said *Talmud*, that he had in his Garden a Mustard-Stalk so big, that he used to climb up it, as into a Fig-Tree. *Buckstorf* relating these Passages, shews that this Plant was of so large a Growth in these Parts, as to confirm the Letter of our Saviour concerning it. The Mountains of *Judah* and *Ephraim* were Places of great Vineyards, and the Relation of the Spies which *Moses* sent, who brought that prodigious Cluster of Grapes from *Eshcol*, is a sufficient Evidence of their Largeness, if compared with those of *Spain*, *France*, or *Italy*, which are frequently seen in *England*. The Mountains likewise produce Gold, Silver, Iron and Copper Mines; in short, there was nothing wanting in this Garden of God, that was necessary either for the Use or Delight of Mankind.

This *Holy Land* being confined within such small Limits, as before mentioned, it may, at first, stagger some weak Minds, and require a strong Faith to believe all that the *Holy Scripture* says in this Case. When the People first entered that Country under *Joshua*, there were above Six Hundred Thousand Men bearing Arms, from Twenty Years old, to Sixty; and we read in *Judges*, that in the War of *Gibeah*, the Tribe of *Benjamin*, the least of all the Tribes, had an Army of Twenty-six Thousand Men, and that the rest of the People amounted to Four Hundred Thousand: King *Saul* marched with Two Hundred and Ten Thousand against the *Amalekites*, when he extirpated them. King *David* kept continually on Foot Twelve Bodies of Twenty four Thousand a-piece, who served by Months, which was in all, Two Hundred and Fourscore Thousand Men, and the numbering of the People, which brought the Anger of God upon him, there were found in this small Compass of Earth, Fifteen Hundred Threescore and Ten Thousand Men in *Israel* and *Judah*, which drew the Sword, and were fit for War, besides the Men of *Levi* and *Benjamin*, and besides the Women, Children, Aged and Impotent, Strangers and Heathens, and the Remainder of the *Philistines*, which were not fully rooted out in *David's Time*, none of which were inserted in *Joab's List*, *1 Chron. xxi. 5*. Neither was the Master of *Jehoshaphat* much disproportionate, for although he had not much above the third Part of *David's Kingdom*, yet he maintained several Bodies of very good Troops, which altogether made up Eleven Hundred and Sixty Thousand effective Men, without reckoning

reckoning the Garrisons that were in his strong Holds, 2 Sam. xxiv. 9. Thus the Authority of sacred Writ makes it unquestionable. We find the like Example in common History: The great *Thebes*\* of *Egypt* raised Seven Hundred Thousand brave Soldiers, of their own Inhabitants. At *Rome*, in the first Year of *Severus Tullius*, being the Hundred and Eighty-eighth Year from its Foundation, there were counted Four-score Thousand *Citizens*, able to bear Arms; nevertheless, instead of invading or disturbing their Neighbours, they endeavoured to people and manure their Country. They studied to render Marriage happy, and Life easy; to procure Health and Abundance, and to raise from their Land all that it could produce. They exercised their *Citizens* by Labour, inspired them with the Love of their Country, of Union between themselves, and Submission to the Laws. This is what they called *goad Policy*. An Example to all other People and Nations.

Having given a full Description of the *Holy-Land*, the happy Place where the *Jewish* Nation once inhabited, I shall now proceed to give an Account of their several **CAPTIVITIES**; but first I may observe, that this happy Country was divided into thirty Kingdoms, or Principalities, when the *Israelites*, under the Conduct of their Captain-General *Joshua*, by the Command of *God*, made a Conquest thereof, most of the ancient Inhabitants being for their Abominations excluded out of the Land, or destroyed by the Sword of the *Israelites*, who afterwards governed the Country by *Princes* and *Judges*, till the Time of *Samuel*, being about Four Hundred Years. These *Rulers* or *Judges* were not all of one *Tribe*, but the most ancient, grave and prudent *Men* were chosen out of every *Tribes*. Afterwards, the *Israelites* growing weary of this Government, under which the Almighty had placed them; at their Earnest request, that they might be like other Nations, the Lord appointed them a *King*, and so their Government was changed from a *Thesocracy*, or Government appointed by *God*, to that of a *Monarchy*, under which they continued from the Year of the World 2909, to the Year 3416, during which Space of Time, by their repeated Idolatries, Oppressions and other great Crimes, they provoked the Almighty to bring them into *Bondage*, under several foreign *Princes*, who were ambitious to incorporate that happy Land with their own; and at length, by persecuting and putting to Death the *Saints* and *Prophets* sent them from *God*, and crucifying the Son of *God*, the Lord of Glory, and the Saviour of Mankind, with their murderous Hands, and finally wishing that the Guilt of his innocent Blood might fall upon them and their Children, they brought their Country to utter Ruin and Destruction. The *Israelites* were Ten *Tribes* led into **CAPTIVITY** first by the *Affyrian Kings*, viz. Four Times by the Hands of *Sanherib*, or *Sennacherib*, and Four Times by *Nebuchadnezzar*, and after that, once by *Titus Vespasian*, and once by *Adrian*, Emperors of *Rome*, as it is recorded in Scripture, and according to the Accounts of *Josephus*, with other Historians.

The first **CAPTIVITY** that was by *Sanherib*, who invaded the Land, and transplanted the *Reubenites*, the *Gadites*, and the Half-*Tribe* of *Mannah*,

\* People of an ancient City, so called, in *Upper Egypt*, in *Africa*, now in Ruins.

*nasseh*, he took away also the *Golden Calf*, which *Jeroboam* the Son of *Nebat* had made ; he carried the *Israelites* into *Halah* ; *Habor* to the River *Gezan*, and to the Cities of the *Medes*. This CAPTIVITY was in the Time of *Pekah*, the Son of *Ramiah*, Anno Mundi 3263.

The Second CAPTIVITY happened soon after, for *Hoshea*, the Son of *Ela*, who remained, slew *Pekah*, the Son of *Ramiah*, King of *Israel*, and became the Servant and Subject of *Sanherib* seven Years ; then came *Sanherib* the Second Time, and carried away the Tribes of *Aher*, *Issachar*, *Zebulun*, and *Naphtali*, of whom he set free only One out of every Eight ; he also took away another *Calf*, that was in *Bethel*.

The Third CAPTIVITY was in the Reign of *Zedekiah*, the Son of *Ahas* ; in the fourth Year of whose Reign *Sanherib* came and intrenched about *Samaria*, besieging it Three Years, and at length took it, in the said Year of the Reign of *Hezekiah* ; so he led away the *Israelites* that were in *Samaria*, and the Tribe of *Ephraim*, and the rest of *Manasseb*.

The Fourth CAPTIVITY was by *Sanherib*, who having reigned Eight Years, made War against *Jerusalem*, bringing with him Clinteon *Herrickis*, out of *Babylon*, *Ethiopia*, *Hemates*, *Arem* and *Sephirvaim*. And in *Judea* he took an Hundred and Fifty Cities, in which were the Two Tribes of *Judah* and *Simeon*, which he carried with him, and caused them forthwith to be sent into *Halab*, and *Nabor*, until the King of *Ethiopia* rebelled against him, whose Kingdom was on the southern Part of *Egypt*. Then taking *Simeon* and *Judah* with him, he made War with the *Ethiopian* Kings. So the holy and blessed *God* placed them in the dark Mountains. Thus in these Four CAPTIVITIES the Ten Tribes were carried into Banishment by *Sanherib* and *Salmanezer*. There remained yet of *Judah*, an Hundred and Ten Thousand in the City of *Jerusalem*, over whom reigned *Hezekiah*. Moreover *Sanherib*, or *Sennacherib*, King of *Affyria* came out of *Ethiopia* against *Jerusalem* again with an Army of One Hundred and Ten Thousand Men, but the great *God*, the King of Kings, overthrew them, for the Angel of the Lord slew an Hundred and Eighty-five Thousand in one Night. This Slaughter was in the Fourteenth Year of *Hezekiah*, A. M. 3294. From which Overthrow, to the Time that *Nebuchadnezzar* invaded the *Jews* to the Reign of *Jehoiakin*, were an Hundred and Seven Years.

The Fifth CAPTIVITY was in the Fourth Year of *Jehoiakin*, when *Nebuchadnezzar* came the first Time and carried away Three Thousand and Twenty-three of the Tribes of *Judah* and *Benjamin*, and Seven Thousand of their most valiant Men of the other Tribes, whom they bound in Chains.

The Sixth CAPTIVITY was about Seven Years after, when *Nubuchadnezzar* came unto *Daphne*, a City of *Antioch*, from whence he carried into Bondage Four Thousand Six Hundred of the Tribe of *Judah*, of *Benjamin* Fifty Thousand, and of the other Tribes Seven Thousand, and transmigrated them into *Babylon*.

The Seventh CAPTIVITY happened about Nine Years after this : For in the Ninth Year of the Reign of *Zedekiah*, *Nebuchadnezzar*, in the Tenth Year of his Reign, came the third Time to *Jerusalem*, and overcoming *Zedekiah*, he burnt the Temple, took away the Pillars, the brazen Sea, and

and the Furniture that *Solomon* made, and all the Vessels of the *House of the Lord*, and the Treasures of the House of the King, which was in *Jerusalem*, and sent them all to *Babylon*. He likewise slew of the *Israelites* Nine Hundred and One Thousand, besides them that were slain to revenge the Blood of *Zacharias*. The *Levites* stood singing a Song, whilst Slaughter was made of them, but they were not able to finish it, before the Enemy entered the *Temple*, and found them standing in their Places, with their Harps in their Hands; therefore he carried away in this CAPTIVITY, Six Thousand of the *Levites*, who were of the Seed of *Aaron*, whom when the *Gentiles* had brought them to the Rivers of *Babylon*, they demanded of the *Jews*, Sing us a Song of *Sion*, by Way of Contempt. Whereat the Priests gnawed all the Tops of their Fingers with their Teeth, saying, How shall we sing a Song of the *Lord* in a strange Land? And the blessed *Lord*, saith *Josephus* (seeing they would not sing a Song) enlarged them, and placed them on the further Side of *Sambatia*. *Nebuchadnezzar* likewise carried away Eight Hundred and Thirty-two Thousand, which were all of the Tribe of *Judah* and *Benjamin*, leaving only Six Thousand in *Jerusalem*, making *Gedaliah* the Son of *Abikam* Ruler over them, who was soon after slain by *Ishmael* the Son of *Nehemiah*, whereupon the *Israelites* being afraid, fled from their Country into *Egypt*, A. M. 3416.

The Eighth CAPTIVITY was in the Twenty-seventh Year of the Reign of *Nebuchadnezzar*. He took *Egypt* and *Tyre*, drowned the *Jews* that were therein, and the Nations which descended of *Ammon* and *Moab*, and of the Land bordering upon *Israel*, and led *Jeremiah* and *Baruch* with him into *Egypt* \*, with Four Thousand and Six Hundred Persons more. The *Israelites* that remained alive in *Egypt*, departed to *Alexandria*, where they

\* *Egypt* is situate in the N. E. Part of *Africa* between 30 and 36 Degrees of E. Long. and between 21 and 31 Degrees of N. Lat. bounded by the *Levant* or *Mediterranean Sea* of the N. by the *Red Sea*, and the *Isthmus* (or Neck of Land) of *Sues*, which divides it from *Arabia*, on the E. by *Abyssinia* or *Ethiopia Superior*, on the S. and by the *Desarts* of *Barca* and *Nubia*, on the W. being 600 Miles in Length, from N. to S. and from 100 to 200 in Breadth, from E. to W. The River *Nile*, which rises in *Abyssinia*, running the whole Length of it from S. to N. and overflowing it annually, beginning to rise in the Months of *May* or *June*, and is at the Height usually in *September*, from which Time the Waters decrease to *May* or *June* again. There being no other Water in the Country (or not more than Two Springs) they were under the Necessity of building their Towns on the Banks of the *Nile*, on some Eminences, natural or artificial; so that on the overflowing of the River, they look like so many Islands, which have no other Communication than by Boats. The lower *Egypt* is contained in a triangular Island, made by the *Levant* and the Two chief Branches of the *Nile*, which dividing 5 Miles below *Grand Cairo* (the Capital of *Egypt*, situate about 100 Miles S. from the Sea, 10 Miles in Circumference, and may contain a Million of Inhabitants) one Branch takes its Course to the N. W. and falls into the *Levant* at *Rosetta*, and the other N. E. falling into the *Sea* at *Demietta*, the ancient *Pelusium*; these Mouths being about 100 Miles asunder.

they soon increased to many Thousands, having their Sanctuary, Altar, Offerings, Incenses, Houses, Studies, and Schools in great Numbers. And in a short Time they grew very rich and powerful. But wicked Troganus made War upon them and slew great Numbers.

These are the eight CAPTIVITIES or Bondages which befel the Jews during the Standing of the first House or Temple. Seventy Years after the Desolation of which, Cyrus King of Persia, sent to Nehemiah, Zerubbabel, Baruch and his whole Society to build the second House or Temple. Then Ezra went from Babylon with Forty Thousand in his Company, and the Israelites were afflicted under Cyrus for thirty-three Years, being exposed to the Affronts and Calumnies of their Enemies, and ready to have their Throats cut, upon the least Orders of the Great King, as appears by the cruel Edict which Haman obtained against them, and from the direful Effects where they were preserved by Esther the Queen. Unable were they to finish the Building of the Temple till twenty Years after their Return, and it took them up above fifty Years more to complete the Walls of Jerusalem, which was fourscore Years in re-establishing. After which, during the rest of the Persian Monarchy, they lived very peaceably in a Kind of Republic, governed by the High-Priests and the Council of seventy-one Elders.

Alexander King of Macedon having destroyed the Persian Monarchy, reigned twelve Years, and then dying, four Usurpers succeeded him, who afflicted the Israelites an hundred and fifty-eight Years. Then the Sons of Asmonani came and slew those Usurpers, and taking the Dominion from them, reigned themselves an hundred and three Years. Then ruled one Herod a Servant to Asmonani, who killed his Masters and their whole Family, save one Maid whom he loved; but she climbed up to the Top of an House and said, *There is no Body left alive of my Father's House but I alone.* So she cast herself headlong from the Top of the House and died. Herod laid her in Honey, and preserved her for the Space of seven Years; and it was reported that he had criminal Converse with her after she was dead. After him Herod Agrippa his Son, and Manazah his Nephew possessed the Kingdom an hundred and three Years. And thus have we the four hundred and three Years wherein the second House or Temple stood before its fatal Fall.

The Ninth CAPTIVITY of the Jews was under the Conduct of the Romans. When the Jews, having made the full Measure of their Sins run over, by putting to Death the Lord of Life, God's Judgments, according to their Deserts, and our blessed Saviour's Prophecy, quickly overtook them. For a mighty Army of the Romans, besieged and plundered the City of Jerusalem, wherein by Fire, Famine, Sword, intestine Discord, &c. Eleven Hundred Thousand People lost their Lives. An incredible Number it seems to be, but may command our Belief, if we consider that the Siege began at the Time of the Passover, when in a Manner all Judea was inclosed in Jerusalem, all private Synagogues then doing their Duty to the Mother-Temple, so that the City had more Guests than Inhabitants. Thus the Passover first instituted by God in Mercy to save the Israelites from Death in Egypt, was now used in Justice to hasten their Destruction and to gather the Nation in a Bundle to be cast into the Fire of his Anger, for, besides those who were slain, Ninety Seven Thousand were taken CAPTIVES,

TIVES, and they who had bought our Saviour of *Judas* for thirty Pieces of Silver, were themselves sold for thirty a Penny. The General of the *Romans* in this Action was *Titus*, Son to *Vespasian* Emperor of *Rome*. A Prince of such an excellent Temper, that he was stiled the Darling of Mankind; so virtuously disposed, that he may be justly counted the Glory of all Heathens, and Shame of most Christians; so that it was a great Pity so good a Branch had not been better grafted. Thus the ancient Nation of the *Jews*, which in former Times might have been called the Favourites of the ALMIGHTY, were utterly destroyed, and the famous City of *Jerusalem*\*<sup>1</sup>, which had been surprized and plundered five Times before, was totally demolished.

The first Founder of it was one of the Princes of the *Canaanites*, called in his own Language the *Just King*, and indeed he was so, for he was the first Priest that sacrificed to God, and dedicated a Temple there, called *Solima*; but *David*, King of *Israel*, having driven out the *Canaanites*, gave it to the *Jews* to be inhabited, and after 464 Years and three months, it was destroyed by the *Babylonians*, together with the most magnificent and beautiful Temple of King *Solomon*, upon which, one hundred and fifty thousand Men wrought continually till it was finished; the Grandeur and Glory whereof you may read in the Scriptures. See the vi. and vii. Chapters of *1 Kings*. *Jerusalem* was afterwards taken and plundered by

*Asocheus*,

\* The capital City of *Judea*, *Palestine*, *Land of Canaan*, &c. In *Asia-tick Turkey*. The Situation 30 Miles E. of the *Levant*, 90 Miles S. of *Damascus*, 300 Miles S. of *Aleppo* and 230 Miles N. E. of *Grand Cairo*. It stands on a high Rock, with steep Ascents on every Side, except on the N. surrounded with a deep Valley, which is again encompassed with Hills. The City is at present three Miles in Circumference, and has a little altered its Situation; for *Mount Calvary*, appropriated to the Execution of Criminals, was formerly without the Walls, but has now drawn the City round about it, and stands in the Middle of modern *Jerusalem*, and *Mount Sion* is left without the Walls, which stood near the Center; the Walls and Fortifications seem very antique however. A *Basha* always resides here, with a Guard of Janizaries. The chief Business of the Inhabitants is in accommodating Pilgrims. The Church of the Holy Sepulchre, which they chiefly come to visit, stands upon *Mount Calvary*, and is a magnificent Fabric, in which every Christian Nation almost has a peculiar Chapel. Over the Middle of the Temple there is a Cupola, open in the Middle, at which it receives the Light, and under this open Cupola stands the glorified Sepulchre. There are in this Church, twelve or thirteen Places consecrated on Account of some particular Actions done in them, relating to the Death and Resurrection of Christ; as the Place where he was nailed to the Cross; the Place where the Soldier stood who pierced his Side; where the Angels appeared to the Women after the Resurrection, &c. and on *Good-Friday* annually, our Saviour's Passion is solemnized in this Church, and all the Parts of it acted; such as the nailing him to the Cross, crowning him with Thorns, taking the Body from the Cross, &c. And here is seen the Cleft of the Rock, which was made by the Earthquake when our Saviour expired.

*Asochus King of Egypt, after that by Antiochus and Pompey, and lastly by the Romans.* From the Time of King David, who was the first Jew that reigned there until Titus destroyed it, were 1179 Years, and from the Time it was first erected until it was thus ruined, were 2177 Years; yet neither the Antiquity, Riches nor Fame thereof, nor the Glory of Religion, did any Thing avail to hinder this hard Destiny: Such was the End of besieging Jerusalem, when none was left to kill more, nor any Thing remaining for the Soldiers to get, or whereon they might exercise their Courage, who resolved to spare nothing they could spoil. Titus laboured to the utmost to have saved the Temple, and many therein; but the Jews, by their desperate Obsturacy, rendered themselves uncapable of Mercy, so that he was at length obliged to destroy the City and Temple together, \*, and the Temple where so many Burnt-Sacrifices had been offered, was now itself made a Sacrifice, and burnt to Ashes; and of that stately Structure, which drew the Apostles Admiration, not a Stone was left upon a Stone, the Walls of the City being more shaken with the Sins of the Jews that defended them, that with the Battering-Rams †, of the Romans that assaulted them; they were all levelled to the Ground, three Towers only excepted that were more beautiful than the rest, namely Phaselus, Hippicos, and Mariamne, with the Wall on West Side being left standing, designed to receive a Garrison, and to remain as Monuments of the Strength and Valour of the Romans, who had overcome a Place so well fortified. While this Storm fell on the unbelieving Jews, it was a Calm among the Christians, who being warned by our Saviour's

B

Prediction,

\* The Jews in Commemoration of this sad Catastrophe, keep a Fast of twenty-four Hours annually, (which they call the *Black Fast*) on the 9th of their Month *Aleph*, which happened this Year on a Saturday; and as they keep no Fast on their Sabbath, it was kept the Day after; answering to our Sunday the 17th of July, 1785.

† The Battering-Ram, is an Engine of immense Size, resembling the Mast of a Ship; it has an Iron Head formed like that of a Ram, and when used, its Motion is somewhat similar to the butting of the Animal whose Name it bears. It is suspended by large Cables affixed to Cross-timbers cramped together and strongly supported; it bears on the Middle, and hangs on the Balance like a Scale-beam; and when put in a swinging Motion it strikes with such surprizing Violence, that the strongest Wall must inevitably yield to its repeated Attacks.

After many very obstinate Repulses, the Romans with their Battering-Rams made divers Breaches in the Walls, and salient forth, set Fire to the City. But while the upper Town was burning, the Romans gave many Proofs of their benevolent Feelings; but in Truth the Jews themselves were the Reason that the whole City was laid in Ashes, and that the Temple was burnt; for their Precipitancy gave Rise to these horrid Facts against the Inclination of Titus, who was compelled to the violent Precedure. To recite the whole History of the Siege, and the Iniquities of the Jews, would be an endless Task; but to sum up all in a few Words, I shall say with Josephus, I am fully convinced that so barbarous a People and so miserable a City never before existed in the World.

Prediction, and many other Prodigies, fled betimes out of *Jerusalem* to *Pella*, a private Place beyond *Jordan*, which served them instead of a little Zoar, to save them from imminent Destruction.

As for the remaining *Jews*, Divine Vengeance did continually pursue them, 'till the most Part were destroyed, and the rest dispersed throughout the World, even to this Day; for first, the Inhabitants of *Cæsarea* slew of the *Jews* in one Day above twenty thousand, and such as fled were taken and imprisoned by *Florus* the Lieutenant of *Judea*; to revenge this Slaughter, the *Jews* fell upon the *Affyrians*, in which Battle thirteen thousand *Jews* were slain; the People of *Alexandria* put fifty thousand to the Sword; they of *Damascus* ten thousand; *Anonius*, a Roman Captain, slew in *Ascalon*, ten thousand, and *Cestius*, another Captain, slew above fourscore thousand *Jews*; *Vespasian* the Father of *Titus*, in the Siege of *Apheca*, slew and took Prisoners, seventeen thousand and one hundred and thirty Persons; in *Samaria* eleven thousand and six hundred; and in *Josapata*, forty-two thousand two hundred: In *Toppa* so many were killed and drowned themselves, that the Sea threw up upon the Shore, four thousand two hundred, and the Rest so totally perished, that there remained not one to carry Tidings to *Jerusalem* of the Loss of the Town. In the City of *Tarichea* were slain and made CAPTIVES forty-five thousand, besides those which were given to King *Agrippa*. In *Gamala* there perished ninety thousand, none being left alive but only two Women: In *Gascala* five thousand died by the Sword: In the City of *Gadata* were slain thirty-two thousand two hundred, besides a great Number that drowned themselves. These Desolations happened before the Destruction of *Jerusalem*, in which, as I have before observed, there died eleven hundred thousand *Jews* by Sword, and Famine the worse Enemy of the two; and there were found two thousand dead in Privies, and filthy Sinks; which Numbers may not seem incredible, if, besides the former Account we add, that it is evident, that when *Cestius* was Lieutenant of *Judea*, the High Priest, at his Request, numbered the People which came to eat of the *Paschal Lamb*, and found them to be two millions and seven hundred thousand Souls, all healthy and purified. All these Massacres, besides divers others omitted, and infinite Numbers slain in the Fields and Villages, which drowned themselves, and were privately made away, amounting to near two millions of People, happened in the Space of four Years, beginning in the Twelfth of the Emperor *Nero*, and ending in the Second Year of *Vespasian*.

The Tenth and last CAPTIVITY of the *Jews* was in the Time of the Emperor *Ælius Adrianus*, about sixty Years after, who rebuilt the City of *Jerusalem*, changing the Situation somewhat Westward, and calling it by his own Name *ÆLIUS*: — See the Note in the 8th Page. In Despite of the Christians, he built a Temple over our Saviour's Grave; with the Images of *Jupiter* and *Venus*, another at *Bethlem* to *Adonis*, *Venus's* Gallant; and to enrage the *Jews*, he had engraved a Swine over the Gates of *Jerusalem*, and a *Jew* under his Feet, in Token of Subjection. The *Jews* being inflamed at this great Profanation of their Land, broke out in open Rebellion, and joined with one that pretended to be the Mefiah, who called himself *Barchochab* (or *Bencozbi*, for they are thought to be the same) that is, the Son of a Star, who said that the Scripture foretold of him, which says, *There shall come a Star out of Jacob*, &c. And

And Rabbi *Akiba*, a Man in great Fame in those Times, when he saw him, said, *This is the King, the Messiah.* This *Barchochab* was (as some affirm it) in *Jerusalem* before its Destruction, and *Akiba* applied unto him that of the Prophet *Haggai*, *The Desire of all Nations shall come;* and not only the common People, but the Rabbies and chief Doctors of the *Jews*, that remained after the City of *Jerusalem* was destroyed, owned and assisted him, and erected a City called *Eitter*, as the Metropolis or chief Seat of the Kingdom, declaring this false *Christ* to be their King; the Emperor *Adrian* besieged them in this City, and at length he took it, and cut off the Head of *Bencozbi*. In this War, by the most moderate Accounts, forty-five thousand *Jews* lost their Lives, and such a Devastation was made of the whole Nation, that to this Day they could never assemble in any great Numbers, in any Part of the World. The **CAPTIVES** were by *Adrian* transported into *Spain*, and the *Holy Land* laid waste, parting with her People and Fruitfulness in a great Measure all at once. Such Stragglers as escaped this Punishment, and remained behind, were forbidden to enter into *Jerusalem*, or so much as to behold it from any Rise or Advantage of Ground; yet they obtained of the succeeding Emperors the Favour, once a Year (on the 10th of *August*, according to our Historian, the Day whereon the City was taken) to go in and bewail the Destruction of the Temple and People; bargaining with the Soldiers who waited on them, to give so much Money for so long a Time as they staid there, and if they exceeded the Time, they were obliged to give more; so that, as St. *Jerom* saith, they that bought *Christ's* Blood, were then glad to buy their own Tears.

It is the usual Method of Divine Justice to correct first with Rods, then with Scourges, and if that will not do, with Scorpions more severe: The *Jews* felt all these three Degrees, and never was any People on Earth made greater Examples of God's Wrath, than this his own chosen Inheritance; a peculiar People, that might have claimed the Right-Hand and Primogeniture of all Mankind. And if we consult the Grounds of these dismal Disasters, we may observe, that their proud, seditious, and rebellious Spirits, were more fatal to them than their implacable Adversaries; and that though they were guilty of many flagitious Crimes, such as forsaking the true God and worshipping Idols, &c. and in the latter Day, their rejecting and crucifying the Lord of Life and Glory, was the principal Cause of their terrible Extermination; for, after this tremendous Act, nothing ever prospered with them; and if there were no other Motive for the *Jews* Conversion, than the Length of their heavy Judgments, under which they groan to this very Day, it is enough to convince them that *Jesus* is the *CHRIST*; yea, some of their Rabbies and Doctors are very much puzzled, and will stare and shrink their Shoulders, and sometimes break out into a kind of Confession, *That certainly these severe Afflictions could never have continued so many Ages, but for Crucifying one that was more than Man.* Which, together with the punctual Accomplishment of our blessed Saviour's Prediction, of the utter Desolation of their City, Temple and Nation, might enlighten the Minds of any but that stiff-necked and hard-hearted Generation, and satisfy them that *Jesus* of *Nazareth* hath no other to stand in Competition with him, or that can have the Title, Dignity or Office of the *Messiah* appropriated to him;

for though there have been false Messiahs or Pretenders to this Dignity, yet, they are disclaimed by the *Jews* themselves, as Seducers and Causes of great Misery to their people and Nation; of which Sort were *Theudas* and *Judas of Galilee*; *Bencozbi* before named, and some others since; as in the Reign of *Theodosius* the Second, one *Moses*, of *Crete*, acted the Part of a false Saviour upon the Stage of the World, giving out that he was a Second *Moses*, and a Prophet like unto him that God had sent from Heaven; and that he would lead all the *Jews* from the Isle of *Crete* through the Sea to *Palestine* dry-shod. The Promises of this bold Impostor, wherewith he daily fed the *Jews* for a Year together, so far prevailed upon many of them, that leaving the Towns and Cities where they inhabited, they followed him; but at last, finding themselves deceived, they thought to have laid Hands on the Deceiver, but the false *Moses*, as if he had been a true Devil, was gone and vanished they knew not whither. This occasioned many *Jews* to embrace the Christian Religion. We read of several others who declared themselves to be the Messiah, as *David Etroi*, or *David and David*, in the Year 1135, in the King of *Perfia's* Dominions, by whose Order he was seized and made Prisoner, but made his Escape and did many Pranks which enraged the King against the *Jews*; to prevent the Ruin they saw coming upon them by his Means, they made a great Feast for this mock Messiah, and when he was asleep in his Drunkenness, they cut off his Head, and presented it to the King, after which he was reconciled to them. We read also of one called the King of *Thabor*, who proclaimed himself to be the Messiah, whom *Charles the First*, Emperor of *Germany*, caused to be burnt. *Maimonides* reckons up four more false Christs, that did arise among the *Jews* in *Spain* and *France*; to which may be added that famous Impostor at *Smyrna*, in 1666, named *Sabatai Sevi*, Son of *Mordecai Sevi*, an Inhabitant and Native of *Smyrna*; a Man that took great Delight in Study, and became a notable Proficient in the *Hebrew*, and arrived to that Point of Sophistry in Divinity and Metaphysics, that hardly any could equal him: Being in *Jerusalem*, and there meeting with a certain *Jew* called *Nathan*, a proper Instrument to promote his Design, he communicated to him his Intentions to proclaim himself the Messiah of the World, so long expected and desired by the *Jews*. He soon fixed himself in the Opinion and Admiration of the People, taking upon him the following Title, in a public Declaration to all the Nations of the *Jews*: "The only, and first-born Son of God, *Sabatai Sevi*, the Messiah and Saviour of *Israel*, to all the Sons of *Israel* Peace. Since that you are made worthy to see that great Day of Deliverance and Salvation unto *Israel*, and Accomplishment of the Word of God, promised by his Prophets, and our Fore-Fathers, and by his beloved Son of *Israel*. Let your Sorrows be turned into Joy, and your Fasts into Festivals, O my Sons of *Israel*, for God has given you this unspeakable Comfort, &c." signed, *Sabatai Sevi*. This abominable Blasphemer, and cunning Deceiver of the *Jews*, of which History has given us a long Account; but to be brief in my Narration, I shall only observe, that the Grand Seignior having received divers Informations of the Madness of the *Jews*, and the Pretences of *Sabatai*, desired to see him, and accordingly he soon arrived at

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*Adrianople\**, and was brought before the Grand Seignior, who insisted upon his working a Miracle, as he had heard so much of his Legerde-main, and that it should be one of his own Choice ; which was, that *Sabatai* should be stripped naked, and set as a Mark to his dexterous Archers ; if the Arrows pierced not his Body, but that his Flesh and Skin was Proof like Armour, then he would believe him to be the Messiah, and the Person whom God had designed to those Dominions and Greatness he pretended. *Sabatai*, not having Faith enough to stand so sharp a Trial, renounced all his Title to Kingdoms and Governments, confessing that he was only an ordinary *Chocham*, and a poor Jew. The Grand Seignior was not satisfied with what he said, and declared, that having given public Scandal to the Professors of the *Mahometan Religion*, and done Dis-honour to his Sovereign Authority, by pretending to draw such a considerable Portion from him as the Land of *Palestine* ; his Treason and Crime was not to be expiated by any other Means than by a Conversion to the *Mahometan Faith*, which if refused, the Stake was ready at the Gate of the Seraglio to empale him. *Sabatai* said he esteemed himself much honoured, that he had the Opportunity of doing it in the Presence of the Grand Seignior. And here was the *non plus ultra* of all the Bluster and Noise of this wicked and vain Impostor. He continued in the House of *Pharaoh*, or Grand Seignior, till the Year 1676, and then died. Now, after all that has been said, concerning false Christs and false Prophets, I am happy to conclude that it is an Improbability, as well as an Impossibility, than Man, with any Colour, can ever be supposed to be the Messiah, but our blessed Lord and Saviour *Jesus Christ*.

To return to my former and proposed Subject. The Jewish Nation being dispersed, and removed out of their own Land by the ten CAPTIVITIES before-mentioned ; the present Jews are of Opinion, that the Tribe of *Benjamin* are those who now are settled in *England*, *Poland*, *Germany*, *Italy*, the *Turk's Dominions*, and all the Eastern Parts of the *Mediterranean* : The Tribe of *Judah*, they believe, are settled in *Portugal* and *Barbary* ; and affirm, that some Thousands of Families of that Race are there, whom they dispense withal, to make a Resemblance of Christianity, as far as to be *Romish Priests* ; and many, for Fear of the Papal Inquisition, can join themselves to a Crucifix and Rosary†, and upon

\* A great and populous City of European Turkey, the second in that Empire ; E. Lon. 26. 30. Lat. 42. situate in a fine Plain on the River *Marizam*, in the Province of *Romania*, 150 Miles N. W. of *Constantinople* (which is also in *Romania*), and 300 S. E. of *Belgrade* ; it is 8 Miles in Circumference, and frequently honoured with the Grand Seignior's Presence. In *Constantinople* there is a public Market, daily held, for Slaves of both Sexes, where Men purchase Wives, Concubines and Servants at Pleasure, of Jew Brokers, who make a Trade of purchasing those who have been either taken Prisoners in Christian Countries or of their Friends, even Children in *Georgia*, *Circassia*, and other Christian or Pagan Countries, and selling them to the Turks.

† A Set of Beads, containing Fifteen Pater-nosters and one Hundred and

upon Occasion have again resumed their own Religion in Places where they are out of Danger ; one of them affirming, That his Compliance was only the Work of his Nerves and Muscles, and that his Anatomy told him, nothing of the Heart was therein concerned. They say their Messiah is to come from *Portugal*, which they discourse of with much Warmth and Pleasure, and therefore teach their Children, and expound the Law in that Language in their Synagogues.

But as to the Ten Tribes who were led Captive by *Salmanazar*, King of *Assyria*, A. M. 3280, about 720 Years before the Birth of our Saviour, and were carried beyond the River *Euphrates*, mentioned, 2 Kings xviii. the Generality of the present Jews say, they know not what is become of them ; yet several inquisitive Christians being very desirous of the Conversion of that Nation, from their obstinate Unbelief, have made divers Conjectures, of what is become of those Ten Tribes which were carried Captives, and transplanted by the *Affyrians* into some strange and remote Countries. Among others, Doctor *Fletcher*, who was an Ambassador of Queen *Elizabeth* to the Emperor of *Russia*, is of Opinion they may be found among the *Tartars*, the Word *Tartar* in the *Affyrian Tongue* signifying Remnants or Remainders, for which he renders several Reasons, from the Observations he made during his Residence some Years among the *Russians*.

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and Fifty Ave-Maries, which the Papists repeat by telling over the Beads. The Fifteen Mysteries of the Rosary are, 1st. The Annunciation of the Angel *Gabriel*, and Incarnation of the Son of God in the Womb of the Blessed Virgin. 2dly. The Visitation of St. *Elizabeth*. 3dly. The Nativity or Birth of our Lord. 4thly. The Presentation of our Lord in the Temple, and Purification of his Blessed Mother. 5thly. His being found in the Temple-in the Midst of Doctors, after having been lost three Days, by his Mother and her chaste Spouse, St. *Joseph*. These they call joyful Mysteries. The Five dolorous or sorrowful Mysteries are, 1st. The Prayer of our Lord in the Garden, with his Agony and Sweat of Blood. 2dly. His being scourged at the Pillar. 3dly. His being crowned with Thorns and abused by the Soldiers. 4thly. His Carriage of the Cross. 5thly. His Crucifixion and Death. The Five glorious Mysteries are, 1st. The Resurrection of our Lord. 2dly. His Ascension into Heaven. 3dly. The coming down of the Holy Ghost. 4thly. The Assumption of the Blessed Virgin. 5thly. Her eternal Felicity, and that of all the blessed in the Kingdom of Heaven. This Rosary, or Bunch of Beads, I have frequently seen, when abroad in *Romish Countries*, fixed to a Crucifix (*Christ* on the Cross) on a Belt hanging by the Sides of the Capuchins, Dominicans, Franciscans, and other Orders of the Friars, as I passed them in the Streets. The Ave-Maries, are so many Invocations to the Virgin *Mary*, (as well as to all the Saints in Heaven) that She might use her Interest with her Son *Jesus Christ*, (our only Mediator and Advocate !) to plead their Cause with God the Father, in the Time of their being in Purgatory, that they might have their Sins remitted in the Day of Judgment.—Such vain Absurdities !

As 1st. From the Place whither they were transplanted, which was into the Cities of *Media*, which is situated about the *Caspian Sea*, containing a very large Territory, now possessed by the *Tartars*, and by the Consent of all Historians that have written of the *Assyrian* and *Persian* Monarchy, they have resided there ever since the Reign of *Cyrus*, who after he had obtained the Kingdom, did first invade the *Scythian* Shepherds or *Tartar* People, about Two Hundred Years after the *Israelites* were carried thither, who were grown by that Time a great and warlike People, and made a general Desertion from the *Affyrians* in the tenth Year of *Ezrathadden*; and being united in one Community, they disdained to mix with other People.

2dly. Their Towns and Cities had the same, or like Names with the antient Towns and Cities of the *Israelites*; their Metropolis, or chief City, though now deformed with many Ruins, is *Samarchan*, which Travellers report hath many Jewish Monuments, where the Great *Tamerlain* carried about *Bajazet* the *Turkish* Emperor in an Iron Cage. This Name differs no more from *Samaria* (the Seat and Chamber of the Kings of *Israel*,) than many other Cities in the World do, by the severall Pronunciations of different Nations. They have also *Mount Tabor*, a City called *Jerico*, *Corazin*, and several other Places mentioned in Scripture. These *Tartar* Cities are inhabited by so many as are sufficient to defend them from the Hostility of the *Perians*, and other Borderers. But the greater Part, who are commonly cal ed *Scythian* Shepherds, seldom come into any City or standing House, but in Winter-time; abiding in Tents or walking Houses, if I may so call them, carried upon Wheels like Carts or Waggons. These in Summer-time when the Grass is grown for Forage, march with their Flocks and Herds North and North-East from the South-East Parts, where they continue all the Summer in distinct Hoards or Armies, under the Conduct of the Princes and Vicegerents, constituted by the Great *Cham* their Emperor, and graze along by the Way as they go till they come to the next Stage or Resting-place, where they encamp their Waggon Houses in the Form of a great City with many Streets and Avenues, continuing there till their Cattle have eat up all. Thus they proceed by short Stages till they arrive at the farthest Point towards the North, and then return toward the South and East Parts another Way, where their Cattle have fresh Pasturage, and so retiring by easy Journeys, before Winter, they arrive again into the South-East Countries, near the *Caspian Sea*, into a more mild and temperate Climate, where they remain all the Winter within their Cities or Waggon-houses, set together in Form of a vast Town, till the approaching Spring invites them to go their former Progress.

3dly. They are distinguished into several Hoards and Tribes, united under one Government, and communicable in all Things but intermarrying, to avoid Confusion of Kindreds, except the public Defence or Safety make it necessary for them to join together as one People. And this Division of Tribes without Commixion, which was observed by no other Nation but the *Jews*, is still most religiously continued among the *Tartars*.

4thly. The Number of their Tribes are the same, which are ten in all, no more nor less than the *Israelites*, from one of which it is supposed the *Turks* have their Original.

5thly.

5thly. The *Tartars* have a Tradition from their Ancestors, that they had their Pedigree from the *Israelites*, who were transplanted near the *Caspian, or Hircanian Sea*; from which Tradition it is reported that *Timur the Great* would boast of himself, that he was descended from the Tribe of *Dan*.

6thly. Though the *Tartar* Language be yet unknownn, because they live as a Savage People, without Society or Commerce with other Nations, suffering none to come within them; yet the *Russians* affirm, that their Language hath many *Arabic Words*, and is not much different from the *Turkish Tongue*, which many Travellers observe has much Affinity with the *Hebrew*.

Lastly. The *Tartars* are circumcised, as were the *Israelites* and *Jewish People*. As for the other two Tribes of *Judah* and *Benjamin*, which for their remarkable Infidelity, and Contempt of the Son of God, were massacred, dispersed, and captivated by the *Romans*; it is now well known both where they are, and how they live, not distinguished by their Tribes, nor yet united in one Policy or Community, but dispersed in small Numbers, and deprived of all, save their Name, and Freedom of their Worship, which they retain rather for a Reproach than an Honour, being thereby noted by other Nations to be that People whom God has rejected for their Infidelity.

If it be objected, That it is a Thing unworthy, and unbecoming the great Mercy of God to this People, whom he vouchsafed to choose out of all the Nations in the World, to be his peculiar People, to suffer them to degenerate into *Tartars*\* who are esteemed the most vile and barbarous People upon Earth. It may be answered, That it may well consist, with that most holy and perfect Justice, to abase so wicked, and so rebellious a People against their God, as the *Israelites* were, and to cast them from the highest Heaven to the lowest Centre of Dishonour.

Others conjecture that the first Inhabitants of *America* were the ten Tribes of the *Israelites*, whom the *Tartarians* conquered and drove away. After which, by God's Providence, they hid themselves behind the vasthigh Mountains of *Cordilleræ*. And as they were not captivated all at once, but in

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\**Tartary*, which is the same as the Antient *Scythia*, comprehends all the North of *Europe* and *Asia*, of which the *Russians* possess much the greatest Part, and have given it the Name of *Siberia*, formerly denominated *Great Tartary*. It bears several other Names, as *Chinesian Tartary*, which lies N. of *China* and is bounded by *Siberia*, on the N. and W. *Independent Tartary*, or the *Tartars of Tibet*; they are so powerful that they are frequently at War with the *Chinese*. *Northern Tartary* is only a cold barren Country, but the *Southern Tartars* enjoy a temperate Climate, and a fruitful Soil; but as few of them have any fixed Habitations, or apply themselves to cultivate the Soil, but are continually moving from Place to Place, to find Pasture for their numerous Flocks and Herds, that fine Country produces little. There are other Sovereigns that lay claim to Part of *Tartary*. The *Tartars of Afracan* are subject to *Muscovy*. The *Uzbee Tartars* are now tributary to *Kouli Kan*, but the *Moguls* rather maintain their Independence.

the Reigns of several of their Kings, as you have already heard, so they were also scattered into divers Provinces, as *America, Tartary, China, Media*, to the *Sabbatical River*, and into *Ethiopia*; of this Opinion was *Manasseh Ben Israel*, an *Hebrew Divine and Philosopher*, who resided in *England* in 1650, and was a chief Agent for admitting the *Jews* into this Nation. He then published a Book, called, *The Hope of Israel*; wherein he gives many Relations to fortify his Conjecture, particularly that of *Aaron Levi* in 1644.

This *Aaron Levi* (saith he) gave the following Account to me, and other eminent Portuguese at *Amsterdam*, at the Time aforesaid. That above two Years before, as he was going from *Port Hinda*, in the *Spanish West Indies* in *America*, to conduct some Mules of an *Indian*, named *Castellan*, into the Province of *Quito*, in Company with other *Indians*, who before had been among the *English* a considerable Time, among whom one was called *Francis Cazicus*; a great Tempest happened as they passed over the Mountains *Cordilleræ*, which threw the loaded Mules to the Ground; the *Indians* complained of their great Losses by the Storm, yet confessed that they deserved greater Punishments than this for their many heinous Crimes. *Francis* bid them be patient since they should shortly enjoy Rest. They replied, They were unworthy of it, and that the barbarous Cruelty of the *Spaniards* toward them was sent of God, because they had so ill treated his holy People who were of all the most innocent. They then concluded to stay all Night on the Top of the Mountain, and *Aaron Levi* took out of a Box some Bread and Cheese, and Junkets (*Biscuits*) so called, for his own private Use, and gave them to *Francis*, upbraiding him for speaking disgracefully of the *Spaniards*; who answered, That he had not told one half of the Miseries and Calamities they had suffered from that inhuman Nation, but that they should be revenged of them by the Help of an unknown People.

After this, *Aaron Levi* went to *Carthagena*, where he was for sometime imprisoned, but being at length released, and much affected with what he had heard from *Francis*, from whence he began to imagine that the *Hebrews* or *Jews* were those innocent People which the *Indian* had mentioned; he resolved to return to *Honda*, and find him out; which having happily effected, he asked the *Indian* whether he remembered what he had spoken upon the Mountain? Who replying, Yea, very perfectly. *Aaron* thereupon engaged him to take a Journey with him, giving him three Pieces of Eight, (*Dollars*) to buy him Necessaries. When they were got out of the City, *Aaron* confessed himself to be an *Hebrew* of the Tribe of *Levi*, and that the Lord was his God; and all other Gods were but Mockeries. The *Indian* being amazed, asked him the Name of his Parents? He answered, *Abraham, Isaac, and Jacob*. But, said *Francis*, Have you no other Father? He replied, Yes, his Father's Name was *Ludovicus Montezinus*. I am glad of that said the *Indian*, for I was in doubt to believe you while you seemed ignorant of your Parents. *Aaron* swearing that he spoke the Truth. The *Indian* asked him if he were not the Son of *Israel*? Who affirmed he was, desiring *Francis* more fully to explain himself. After which having sat down and refreshed themselves, the *Indian* thus began :

If you have a Mind to follow me your Leader, you shall know whatever you desire ; only I must tell you, that whatsoever the Journey is, you must go on Foot, and eat nothing but parched Maiz\*, and Indian Corn, and omit nothing that I require of you. Aaron consented to all ; next Day being Monday, Francis bid him throw away what he had in his Knap-sack, and put on a Pair of Shoes made of Pack-thread, and follow him with his Staff. Whereupon Aaron leaving his Cloak, Sword, and other Things about him, they began their Journey ; the Indian carrying on his Back three Measures of Maiz, two Ropes, one full of Knots, with a hooked Fork to climb up the Mountains. The other was to pass over Marshes and Rivers, with a little Axe. Being thus fitted out, they travelled the whole Week till the Sabbath-day, on which they rested ; the next Day they went on, and on Tuesday about Eight in the Morning they came to a large River ; then said the Indian, here you shall see your Brethren, and making a Signal with a red Linen Cloth, which he wore instead of a Girdle, soon after, they saw a great Smoak on the other Side of the River ; and after upon making such another Sign as they had done before, three Men and a Woman came rowing towards them in a Canoe, or little Indian Boat cut out of a Tree ; and being come near, the Woman went on Shore (the Men staying in the Boat) and talking a long while with the Indian in a Language which Aaron understood not. She then returned to the Boat, and told the three Men what she had learned

\* A Sort of Turkey Corn like Wheat. This Turkey Wheat, is frequently sown for Forage in many Parts of the World. When green, it affords more Nourishment, than any natural or artificial Gras whatever. It is the most nourishing Food that can be given to Cattle of any Kind : It not only fattens Bullocks surprizingly, but makes Cows give more Milk than common. It answers in the Grain, the End of Oats for Horses, and it is of infinite Use for all granivorous Animals in Winter. Garcillassa a Spanish Writer, and Joseph Acosta two famous Historians, give us the most favourable and circumstantial Accounts of this Plant : " From it the Inhabitants of South America derive Food, Beverage (Drink) pleasant to the Palate, and useful in Phyfic. Before the Plant hath attained its State of Maturity, all that Part that bears the Fruit is as sweet as Sugar. From this is extracted a Kind of liquid Honey ; the Stork is boiled and eat much like our Artichoke ; and the Corn, before it is ripe, hath all the Taste of Green Peas. When fit to be ground, it yields an excellent Flour, and when baked into Bread, or rather Cakes, most palatable." In short, it is experimentally demonstrated that this farinaceous Substance is perfectly wholesome ; and when administered to Cattle (Beasts of Pasture) or Fowls, fattens them in a little Time, and communicates to their Flesh a most delicate Taste. It seems that the French Academies of Agriculture are seriously determined to pay particular Attention to this useful Vegetable. And as some other foreign Cultivators seem to have seriously in Contemplation the sowing and rearing MAIZ, nourishing and wholesome, added to the Catalogue of our British Productions, and it may highly become us to emulate our transmarine Neighbours.

learned of the *Indian*. The Men kept eying of *Aaron*, and presently came out of the Boat, and embraced him; the Woman after their Example did the like: After which, one of them went back to the Boat, and then the *Indian* bowed down to the Feet of the other two, and of the Woman, they raised him up and embraced him very courteously, talking a great while with him. After this the *Indian* bid *Aaron* be of good Courage, and not expect that they should come again to him till he had fully learned those Things that they had been discoursing about. Then the two Men standing on each Side of *Aaron*, uttered in Hebrew the 4th ver. of the vi. Chap. of Deut. *Hear O Israel, the Lord our God is one God*. And then added what follows, making a short Pause between every Particular.

1. Our Fathers are *Abraham, Isaac, Jacob*, and *Israel*. These Four they signified by holding up three Fingers, and then added *Reuben*, by adding another Finger.
2. We will bestow several Places on them that will live with us.
3. *Joseph* dwells in the Midst of the Sea; making a Sign with two Fingers put together, and then parting them.
4. Speaking fast, they said, Some of us will go forth to see, and to tread under Foot. At which Word they winked, and stamped with their Feet.
5. One Day we shall all of us talk together, and we shall come forth as issuing out of our Mother the Earth.
6. A certain Meslenger shall go forth.
7. *Francis* shall tell you more of these Things. They making a Sign with their Finger, that much must not be spoken at that Time.
8. Suffer us that we prepare ourselves. Then turning their Faces every Way, they prayed, O God do not stay long.
9. Send twelve Men; making a Sign that they would have Men with Beards, and who were skilful in Writing come to them.

The Conference being ended, they retired, but the same Men returned on Wednesday and Thursday, and repeated the same Things without adding or diminishing a Word. At length *Aaron* being concerned that they did not answer what Questions he asked them, nor would suffer him to go over the River, he threw himself into their Boat, but being forced out again, he fell into the Water, and was in Danger of being drowned, for he could not swim; but being got out, they seemed angry with him for his rash Attempt, and for being too inquisitive to know more than they had told him, which they signified by Signs and Words, as the *Indian* interpreted them to *Aaron*. When these four were gone, four more came back in the same Boat, who all as with one Mouth rehearsed the nine forementioned Particulars, likewise without adding or diminishing a Word, and in the three Days which they continued there, about three hundred came and returned. These Men were somewhat scorched by the Sun, some wore their Hair down to their Knees, others shorter; they had comely Bodies, well cloathed, with Ornaments on their Feet and Legs, and a Linen Cloth wound round their Heads. *Aaron* said, that when he designed to be gone on Thursday Evening, they were extremely kind, furnished him with all Necessaries for his Journey back again, intimating that they were well provided with Meat, Cloaths, Cartle, and all other Conveniences of Life. Having taken their Leave of these courteous Strangers, *Aaron* and his *Indian* arrived at the Place where they had rested the Night before they came to the River: You remember *Francis*, said *Aaron*, that my Brethren told me, you should discover something to me,

I would therefore entreat you to be so kind as to relate it. The *Indian* reply'd, I will tell you the Truth of what I know, as I have received it from my Fore-fathers ; but if you press me too earnestly, perhaps you will make me tell Lies ; attend therefore I pray to what I shall speak.

Thy Brethren are the Sons of *Israel*, and were brought hither by the Providence of God, who for their Sakes wrought so many Miracles, that you will scarcely believe the Account of them, which I learned from my Fathers. We *Indians* made War upon them, and used them at first more severely than we are now used by the *Spaniards*; and by the Investigation of our Magicians, whom we call *Mohanes*, we went armed to that Place where you saw your Brethren, with an Intent to dismay them, but not one of those who went thither came back again. Whereupon we raised a great Army, and set upon them again, but with the same Success, for none escaped, which happened also the third Time; so that this Part of *India* was almost bereft of all its Inhabitants, but old Men and Women ; the old Men therefore, and the rest who survived, believing that the Magicians used false Dealings, consulted among themselves, and resolved to destroy them all ; and many being killed, those who remained, promised to discover something that was not known ; upon this, the old Men desisted from slaying them, and the Magicians declared as follows : That the God of the Children of *Israel*, whose Destruction they had occasioned, is the true God ; that all that which is engraved upon their Stone Tables is true ; that about the End of the World they shall be Lords of the whole Earth ; that some should come who would bring them much Good, and after they had enriched the Earth with all good Things, those Children of *Israel* going forth out of their Country, should subdue all Nations under them, as their Ancestors subdued their Enemies, and that they would be happy if they could make a League with them.

Hereupon five of the chief *Indians*, whom they call *Cazici*, and who were my Ancestors, having understood the Prophecy of the Magicians, which they had learned of the Wisemen of the *Hebrews*, went thither, and after much Entreaty obtained their Desires, having first made known their Mind to that Woman, whom you saw was my Interpreter, for your Brethren will have no Commerce with us *Indians*, and if any of ours enter into their Country, they instantly kill them ; neither do any of your Brethren pass into our Country. Now by the Help of this Woman we made this Agreement with them, 1st. That our Five *Cazies* should come to them without any other Company, at the End of every Seventy Months. 2dly. That he to whom any Secrets should be revealed, should be above the Age of Three Hundred Moons, or Months, that is near Thirty Years old. 3dly. That they would discover nothing in the Presence of any but the *Cazici* alone, and in a Desart. This Secret, said the *Indian*, we keep among ourselves, hoping for great Favours from them, in Requital for the good Offices we have done for many of their People ; but it is not lawful for us to visit them till after Seventy Months, unless some new or very strange Accident occurs ; and this fell out thrice in my Time, 1st. When the *Spaniards* came into their Land. 2dly. When some Ships were discovered in the Southern Sea ; and Lastly, when you arrived, whom they had long wished for, and expected. They rejoiced

rejoiced much for these Three new Things, because they said, several Prophicies were fulfilled. Here the Indian concluded his Discourse.

*Aaron Levi* likewise said, that Three other Cazies were sent to him by *Francis to Honda*, who heartily embraced him, but would not tell their Names. They asked *Aaron* of what Nation he was? Who answered an *Hebrew*, of the Tribe of *Levi*; and that God was his God. Whereupon they again embraced him, and said, the Time will come when you shall see us, and shall know us; we are all your Brethren by God's singular Favour; then bidding him farewell, they departed, saying, We go about our Busines. The *Indian*, *Aaron's* late Companion, being left behind, he, after having saluted *Aaron*, took his Leave also, saying, Farewell my Brother, I have other Things to do, I go to visit thy Brethren with other *Hebrew* Cazies, who are secure in this Country, for we rule all the *Indians*; and after we have finished our Busines with the wicked *Spaniards*, we will bring you out of your Confinement, by God's Help; not doubting but that he who cannot lye, will assist us according to his Word and Promise.

This *Aaron Levi*, saith Rabbi *Manasseh Ben Israel*, who gave the preceding Relation, being a *Jew* of our Order, born of honest Parents, at *Villefleur*, in *Portugal*, a Man of about forty Years old, honest and not ambitious, deserves to be credited in what he says above many others. He went to the *Indies*, where he was put into the Inquisition, as a Successor of a *Jew* in *Portugal*, whom *Don Manuel* the King, forced without Law or Religion to turn Christian, who yet to this Day privately practices their Religion. Being freed out of the Inquisition, he diligently enquired into these Things, and was not quiet till he came to *Amsterdam*, to tell us the good News; I myself was well acquainted with him for Six Months that he dwelt here, and I sometimes made him take an Oath in the Presence of honest Men, that what he told was true; and two Years after he took the same Oath on his Death-Bed. The same Author adds several other Relations to prove the Probability of the *Jews* being the first Inhabitants of *America*, being driven thither by the Fury of their Enemies.

*Esdras* says, that the Ten Tribes which *Salmanezer* carried Captive (in the Reign of *Hoshea*) beyond *Euphrates*, determined to go into Countries far remote, in which none dwelt, whereby they might the better observe their Law; and as they passed over some Branches of *Euphrates*, God wrought Miracles, stopping the Course of the Flood till they were gone over. From whence it may be gathered, that the Ten Tribes went to *New Spain* and *Peru*, and possessed those two Kingdoms, which were then without Inhabitants; to which they might arrive, by going out of *Tartary* into *Greenland*, and from thence by the Streight of *Darien*, or *Arrian*, unto *America*, it being not above fifty Miles from thence. And *La Vega*, a famous Spanish Author, writes, That in *Collai*, an eminent Province in the *West Indies*, near a Lake, called by the *Spaniards*, *Chuta*: Among other Antiquities and great Buildings there, a stately Fabric is to be seen, which hath a Court Fifteen Fathoms broad, a Wall that compasseth it Two Furlongs high; on one Side is a Chamber Forty-Five Feet long, and Twenty-Two broad; and that the Court, the Wall, the Pavement, the Chamber, the Roof, the Portal, the Pillars of the two

Gates

Gates of the Chamber, and of the Entrance, are made only of one Sort of Stone ; the three Sides of the Wall are an Ell thick. The Indians say this House is dedicated to the Maker of the World, and is judged to have been a Synagogue built by the *Israelites*, since the Indians never knew the Use of Iron, wherewith this Building was joined together. Other Indians being asked about it, declared that their Fathers told them, it was erected by a People who were white, and bearded like the *Spaniards*; that came thither a long while before the Indians, Inhabitants there, and continued some Time after, till they were driven farther North, into this large New World.

The Indians retain many Hebrew Customs, which it is thought they learned from the *Israelites*, for in many Places they circumcise themselves, they rend their Garments upon some sudden Misfortunes, or at the Death of any Relation; they keep Fire continually burning upon their Altars, in their Temples dedicated to the Sun, and forbid Women to enter into them till they are purified. Every fifty Years they celebrate a Jubilee at *Mexico*, the Metropolis of *Mexico* and *Peru*, with great Pomp; every seventh or Sabbath-Day, all Persons were obliged to be present in the Temple, to perform their Sacrifices and Ceremonies (at this, in this enlightened Age, how may Christians blush !) they were divorced from their Wives, in Case of Incontinency; they married the Widows of their dead Brethren; they had also some Knowledge of the Creation of the World, and of the universal Flood; all these Instances seem to demonstrate that these Gentiles learned these Things from their Ancestors the Jews, that lived in those Places.

Furthermore, the Indians are of a brown Colour, and without Beards; but in the *New World*, white and bearded Men were found, who had never Commerce with the *Spaniards*. And the Emperor, *Charles the Fifth*, sending *Philippus Utre* to discover and plant the Northern Region of *America*; and having learned of their Neighbours the Greatness of that People who were the present Inhabitants, both in Wit and War, he determined to make a Conquest of them; who, when he had marched many Hundred Miles, at last came toward a rich City, full of People and fair Buildings; and not far off, saw two Husbandmen tilling the Ground, whom his Soldiers designed to have made Prisoners, to have been Guides to them. The Men perceiving themselves beset, fled a pace towards the City; *Philip Utre* and his Horsemen pursued them hard, and had almost taken them; whereupon the Husbandmen stood still, and with their Spears wounded *Philip* in the Breast, piercing through his Breast-plate, made of Wool, to keep off Arrows: He wondering at the Dexterity of the People, judged it his wisest Course not to proceed any further in that Province, against a Nation so expert in War, and who only with a Spear durst to resist armed Men; and thereupon retired the same Day he came; and to this Day none go to that People, neither is it known which Way to come thither. A Spanish Poet describing this Territory, says,

Some Countries there so populous are seen,  
As one continued City, which have been  
Never as yet discovered, but unknown  
To other Nations, have laid hid alone:

Not found by foreign Sword, nor foreign Trade,  
Do either seek, or suffer to be made ;  
But unacquainted live, till God shall please,  
To manifest his Secrets, shew us these.

Again, *Pizarro*, a *Spaniard* Captain, having revolted from his Nation, went to search out new Countries of the *Indians*, who lived *North Eastward*, whose Number could never be known, because it is reported to extend above Two Thousand Miles in Length. *Peter Osua*, another Captain, went with some Soldiers up a great River in Canoes, and at Length came to a large Plain, where many Houses were built on the Water-Side by the *Indians*; they still went on Forty-Eight Hours together, and saw a great Number of lofty white Houses, which they feared to go into, because the Inhabitants were numerous, and a Noise of Hammers, like Goldsmiths, was heard. An *Indian*, who could speak a little *Spanish*, said that the People were tall of Stature, comely in Presence, with as great Beards, and as valiant and warlike as the *Spaniards*.

Eight other *Spaniards*, after Nine Months travelling *North Westward* in *America*, came to a Mountain, to the Top of which they arrived with Difficulty; from whence they discovered a Plain, almost encompassed with a pleasant River, on the Banks whereof dwelled a People who were white and bearded; and in the Reign of the late King *Philip the Third of Spain*, Five Ships were sent from *Panama*, to discover some unknown Lands in *America*; the Captain was scarcely entered into the *South Sea*, but he found Land, which he called the Islands of *Solomon* and *Jerusalem*. In his Course of sailing he kept close to the Shore of these Isles, and saw the Natives, who were of a brown Complexion, and took many; others dwelled in greater and more fruitful Islands; these were white Men, and wore long Garments of Silk. The Pilot bringing one of the Ships too near the Shore, she was split upon a Rock, the Islanders running speedily to see the Sight, and what they could get. The Captain leaving this Island, went further on, to discover the main Land; and having sailed about an Hundred Leagues in Sight of the Shore, he perceived by the Smoke, that the Country was inhabited; whereupon entering one of their Ports, many white Men, with yellow Hair, came to the Ships Side; they were tall like Giants, richly cloathed, and had long Beards. But another of his Vessels being wrecked in the Haven's Mouth, he was forced to put again to Sea; on which the Natives sent two Chalosti, or principal Men to him, who were brown (like those of the first Island) with Sheep, Fruit and other Provisions, which they freely bestowed upon him, but withal, strictly charged them to depart from their Coasts at their Peril. The Captain brought these two Chieftains into *Spain*, yet could learn nothing of them but by Signs, and instead of Answers (when they were asked) they would shew their Beards, as if their Lords that sent them were such Kind of Men. And if they were questioned about Religion, they held up their Fingers to Heaven, implying that they worshipped but one God. In a little while they died in *Spain*, and so did the Captain, who designed, by the King's Command, to have

have made a Second Voyage, with a great Army, for subduing this potent People.

Lastly, A Dutch Mariner lately sailing near these Countries, in a pleasant River, where he found some Indians who understood Spanish, of whom he bought Provisions, and Dye-wood ; by whose Directions, he sailed two Months up a large River, where he met with white Men bearded, well cloathed, and abounding with Gold, Silver, and many precious Stones, having no Commerce with the Spaniards. By this Account they were thought to be *Israelites* ; and some Jews designed to have sent him again to the same Place, to enquire more fully into the Matter, but his Death, which happened soon after, prevented all further Discoveries at that Time.

Thus by the preceeding Relations, Rabbi *Msinasseh* endeavours to make it probable, that Part of the ten Tribes are seated in *America* ; and says that the ten Tribes being conquered at several Times, we may suppose they were carried into several Parts of the World, and as he believes some went to the *Weft-Indies* from *Greenland* by the Strait of *Anian*, supposed to lie between the N. E. of *Asia*, and N. W. of *America* : So others might go out of *Tartary* into *China*, by that famous Wall in the Confines of both. One Argument is taken from the Relation of the two *Jesuits*, who erected their Colleges in those Countries, and declare that they found the Jews came in former Times into these Kingdoms; and that a certain Jew coming to one of the *Jesuits*, named Dr. P. Riccius, at *Pekin*\*, and having read in a Book written by a *Chinese Doctor*, that the *Jesuits* were not *Turks*, and knew no other God but the Lord of Heaven and Earth, he would have persuaded him that he did profess the Law of *Moses* ; and going to the *Jesuits* Church, he saw there the Picture of the *Virgin Mary*, and the Child *Jesus* in her Arms, and St. *John Baptist* worshipping of her : Whereupon the Jew thinking it was the Effigies of *Rachel*

\*The Metropolis of the Empire of *China*, and of the Province of *Pekin*, Long. E. 111. Lat. 40. situate about 60 Miles S. of the Wall, which separates *China* from *Tartary* ; and 200 Miles W. of the *Cang Sea*, a Bay of the *Pacific Ocean*. The City is about 20 Miles in Circumference, and contains 2,000,000 of People, which is near double the Number there is in *London*. Their chief Streets are 120 Feet broad, and 3 Miles long. In the Shops, before their Houses, their Silks and *China-ware* are exposed to Sale, from one End to the other, and make a very beautiful Appearance. The Walls of the City are so high, that they cover the Town, and broad enough for several People to ride abreast ; and are strengthened by square Towers, at about a Bow-shot Distance. The Gates are of Marble, and have a large Fortress built before each of them. The Emperor's Palace, with the Gardens, are in the Middle of the City, being 2 Miles long, and 1 broad, inclosed with a Wall. The Town stands on a level Plain, no Hills in it, only two artificial Mounts in the Emperor's Palace. They have no Coaches, but are carried on Horseback, or in Chairs, from one Part of the Town to another. They have no Chimneys in their Houses, but use Stoves, or Charcoal, in cold Weather, nor have they any Beds, but sleep on Mattresses.

*Rachel* and her two Sons, *Jacob* and *Esau*, he bowed also to the Image, but with this Apology, that though he worshipped no Images, yet he could not but honour those who were the Fore-fathers of the Jewish Nation ; and seeing the four Evangelists painted on each Side of the Altar, he asked if they were not four of the twelve Sons of *Jacob*. From him, *P. Riccius* understood, that there were ten or twelve Families of *Israelites* in *Pekin*, where they had built a very neat Synagogue, in which their Fore-fathers and themselves have kept the Hagiography or five Books of *Moses* with great Veneration for six hundred Years past. He affirmed, that in *Chequin*, another Province of *China*, there were a great Number of a Sort of *Jews*, and a Synagogue, who knew nothing of the Coming and Suffering of *Jesus Christ*, and therefore are thought to be of the ten Tribes, as they observe many of the Jewish Ceremonies.

In the History of *Persia*, we find, that in the Reign of the Emperor *Nero*, *Firuz* made a double War with the Tribe of *Napthali*, in which he was at length destroyed ; for being brought into unknown Straits and Passages, without Hope of extricating himself, he obtained Peace, upon Condition that he should swear never for the future to attempt any Thing against them, and that he should do Reverence to the conquering Commander of *Napthali*, in Token of Subjection. The *Persian General* was forced to submit to these Terms, but by the Counsel of the Magicians he performed his Submission craftily, for he bowed toward the Eastern Sun, whom the *Persians* worship, that his own People might suppose it done in Way of Worship, and not to honour his Enemy : He raised a new Army, and marched against them ; but being a second Time entrapped by the Difficulties of the Country, he lost his Life, and many with him, in an artificial Gulf, which the *Napthalites* had prepared for him, by covering it over with Reeds, and Earth on the Top. The Treaty of Peace was hung upon a Spear, at a Distance, that this perfidious Prince might see it, and thereby remember his Oath, repent and desist from his desperate Enterprize ; but he utterly disregarded it, and came on furiously, till at length himself, and the greatest Part of his Forces, fell into that deep Ditch, from whence there was no Redemption. When by this unexpected Fall, he saw that he must perish, he pulled off from his right Ear, a Pearl of vast Bigness and Whiteness, and threw it a great Way from him, either to hinder his Corpse from being known, or else to prevent any after him from enjoying so precious a Jewel. These our Author affirms to be *Jews* and Relics of the Tribe of *Napthali*, whom *Tiglath-Pileser the ASSYRIAN King* carried into those Places, 2 Kings xv. 29. Their Countenance, which is white, their Government, Manners, and other Circumstances confirm the same.

*Ortelius* the great Geographer writes, that in the Country of *Tabor*, adjacent to *Perha*, there dwell a People, who though they have lost the Holy Writings, yet obey one King, whose Brother, called *David the Reubenite*, came into *Portugal* in 1530 (having seen *India* in his Passage) where he perverted the King's Secretary to *Judaism*, who fled from *Lisbon* with him, calling himself *Selomah Molho*. He in a short Time was so well versed in the Jewish Law, yea, in the *Cabala*, or Secret Mysteries thereof, that he made all *Italy* admire him. The Secretary, together with the *Reubenite* endeavoured to draw the Pope, *Charles V. Emperor of Germany*,

and *Francis* the first King of *France*, to *Judaism*. *Molho* was taken at *Mantua\**, and burnt alive in 1540, yet was offered his Life if he would again have turned Christian. The *Reubenite* was by *Charles the V.* carried Prisoner into *Spain*, where he shortly after died. This *David* constantly affirmed, That two Tribes of *Israel* were there, and other Tribes a little farther under their own Kings and Princes, and were an unspeakable Number of People. Perhaps the Province of *Tabor* is the same with that of *Habor*, mentioned 2 Kings xvii. Where it is said that the ten Tribes were brought by *Salmanezer* to *Habor* and *Halath*.

Part of the ten Tribes also live in *Ethiopia*, in the *Abyssinian* Kingdom, as divers of that Country reported at *Rome*; and *Buterus* relates, that two potent Nations dwell near the Head of the River *Nile*, one of which are *Israelites*, who were governed by a mighty King; from whom it is supposed the *Abyssinians* learned Circumcision, the Observation of the Sabbath, and other Jewish Rites; and without Doubt, saith my Author, they also dwell in *Media*; for *Josephus* writes, That all *Israel* dwelt in *Media*, for two Tribes only settled in *Asia* and *Europe*, and lived subject to the *Romans*. And the other Ten live on the other Side of *Euphrat*, where they are exceeding numerous. And this King *Agrrippa* seemed to believe as a Thing certain; when in an Oration to the People of *Jerusalem*, to dissuade them from rebelling against the *Romans*, he thus speaks, *What Associates* (says he) *do you expect to join with you on your Rebellion of War?* *Doth not all the known World pay Tribute to the Romans?* *Perhaps you hope for Help from them beyond Euphrates.*

Lastly, (my Author says) All think that Part of the Ten Tribes dwell beyond the *Sabbatical* River, which is said to be about the *Caspian Sea*, of which the Testimony of *Josephus* is famous. The Emperor *Titus* (saith he) passing between *Arca* and *Raphanes*, Cities of King *Agrippa*, he saw the wonderful River, which though it be swift, yet it is dry on every Seventh Day; and that Day being past, it resumed its ordinary Course, as if it had no Change, and it always observes this Order. It is called *Sabbatical* from the solemn Feast of the Jews, because it intimates their Rest every seventh Day, on which God himself rested, after the Creation of the World. This River runs all the Week with such Swiftness and Impetuosity, that it carries away with it the Sand and Stones, which is the Cause that the Tribes who live beyond it, remain shut up, and cannot discover themselves. For though on the seventh Day the River doth rest, and is quiet, yet it is forbidden to the Jews to take a Journey on that Day. And for that Reason they have remained there miraculously concealed for some Ages. Neither is this so strange, since there are many Things which we know, and yet can give no Account of their

\* This City is about 5 Miles in Circumference, containing 50,000 Inhabitants. The Streets and Squares are spacious, and elegantly built; and there are in it 18 Parish Churches, besides the Cathedral, and 40 Convents. They have an excellent Manufactury of Silk, from thence called *Mantua Silk*. *Tasso* the Poet was born here, and the Poet *Virgil* at the Village of *Andes*, about 2 Miles from it. This *Bishopric* is immediately subject to the Pope, and has no other Superior.

their Original. Are we not at this Day ignorant of the Heads of the four capital Rivers, *Nile, Ganges, Euphrates* and *Tybris*, and many larger Countries, that are yet undiscovered. Yea, some are unknown by being placed beyond huge Mountains. So it happened in the Reign of *Ferdinando* and *Isabella*, about the Year 1400, that some *Spaniards* were found out accidentally, at *Barneca*, about Ten Miles from *Salamanca*, a City of *Mexico*. in *North America*, near the Gulph of *Honduras*, to which Place they fled when the *Moors* possessed *Spain*, and dwelt there Eight Hundred Years without being discovered. Furthermore, as to the *Sabbatical River*, I heard it from my Father (saith *Manasseh Ben Israel*) and Fathers do not use to impose upon their Sons, That there was an *Arabian* at *Lisbon* in *Portugal*, who had an Hour-Glass filled with the Sand taken out of the Bottom of this River, which run all the Week till the Sabbath, and then ceased; and that every *Friday*, in the Evenings this *Arabian* would walk through the Streets of that City, and shew the Glass to the *Jews* who counterfeited Christianity; saying, Ye *Jews*, shut up your Shops for now the Sabbath comes. I should not speak of these Glasses, saith he, but that the Authority of my Father has great Power over me, and induces me to believe that the Miracle is from God.

Let the Reader believe what he thinks fit of these Relations, which I thought for the Strangeness of them not unpleasant to insert. I shall conclude with the Consequences which my *Jewish* Author deduces from them, namely, 1st. That *America*, or the *West-Indies*, was anciently inhabited by a Part of the Ten Tribes, which passed thither out of *Tartary*, by the Straits of *Anian*, which is supposed to lie between the N. E. of *Asia* and N. W. of *America*. 2dly. That the Ten Tribes are not in any one Place, but in many, because the Prophets have foretold their Return shall be into *Palestine* out of diverse Places. 3dly. That these Ten Tribes did not return at the Building of the Second Temple. 4thly. That at this Day they retain in a great Measure the *Jewish* Religion. 5thly. That the Prophecies concerning their Return to their Country are of Necessity to be fulfilled. 6thly. That from all Coasts in the World they shall meet in *Affyria* and *Egypt*, the Places from whence they were dispersed; God preparing an easy pleasant Way, and abounding with all Things, as *Isaiah* faith, Chap. xl. and from thence they shall fly to *Jerusalem* as Birds to their Nests. Lastly, that the Kingdom shall be no more divided, but the Twelve Tribes shall be subject to one Prince, who is under the Messiah, the Son of *David*, and that they shall never be driven again out of their Land. And to corroborate his Conjectures, I will give an Account of what Mr. *William Penn* writes concerning the Natives of *Pensilvania*, which is a Part of *America*, lately inhabited by the *English*, and under his Government: " For their Original (saith he) " I believe them of the *Jewish* Race, and of the Stock of the Ten " Tribes; for, 1st. They were to go to a Land not planted nor known, " which to be sure *Asia* and *Africa* were, if not *Europe*; and he that " intended that extraordinary Judgment upon them, might make the " Passage not uneasy to them, from the *East* Parts of *Asia* to the *West* " of *America*. 2dly. I find them of like Countenance, and their Chil- " dren of so lively a Resemblance, that a Man would think himself in " *Duke's-Place* in *London*, where the *Jews* (chiefly) inhabit. 3dly. " They

" They agree in Rites and Ceremonies, they reckon by Moons, offer their First-Fruits, have a Kind of Feast of Tabernacles, are said to build their Altars with Twelve Stones, whereon they sacrifice the first and fatest Buck they have; their Mourning a Year, their Customs about Women, with many other Things, are very consonant to the Jewish Law. He adds, that their Language is very lofty, and much like the Hebrew. That they believe a God and Immortality; for they say there is a great King that made them, who dwells in a glorious Country to the Southward of them, and that the Souls of the Good shall go thither, where they shall live again."

We are now come to the finding out of America, which was the Beginning of the Restoration of the Jews; and to give a Description of the Discoveries made by the English during the Reigns of King Henry VII. and VIII. and of Queen Elizabeth.

JOHN CABOT, a Citizen of Venice, who had been long settled at Bristol, sailed in an English Ship, with a View of making Discoveries, in 1494 (while Christopher Columbus was performing his second Voyage) and actually saw the Coast of Newfoundland, (as Columbus in his second Voyage made the Island of Providence) to which he gave the Name of *Prima Vista* or First Seen; and on the 24th of June, landed in an Island, which he called St. John's, from his discovering it on the Day of that Saint. This Island, which is in the Bay now called St. Lawrence, he found to be extremely barren; the Sea around it abounded in Fish, and the Natives, who were armed with Bows and Arrows, Pikes and wooden Clubs, Darts and Slings.

Upon this Discovery, King Henry VII. granted a Patent to John Cabot and his three Sons, Lewis, Sebastian and Sanchius, dated the 5th of March, 1495, with Authority to sail with Five Ships upon Discoveries, to the East, West and North. John, however, dying before the Squadron set sail, his Son Sebastian made a Proposal to the King, to discover a North-West Passage to the Indies; and for that Purpose had a Ship manned and victualled at Bristol, at the King's Expence, and Three or Four other Ships were fitted out by some of the Merchants of that City. With this Squadron Sebastian set Sail in May 1497, and on the Eleventh of June, got into the Latitude of 67 Deg. 30 Min. where finding the Sea still open, he imagined that he might have passed through into the Indian Sea; but his Crew mutinying, he was obliged to return and come through Hudson's Straits, into the Latitude of 56 Deg. on the Coast of Labrador\*, and from thence, having crossed the Bay of St. Lawrence, he steered along the Continent of America, till he came into 36 Deg. on the

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\* Called also New-Britain and Eskimaux. A Country in America, situated between 59 and 79 Deg. W. Longitude and between 50 and 64 Deg. of N. Latitude. Bounded by Hudson's Straits and the Atlantic Ocean on the North; by the same Ocean on the East; by the River of St. Lawrence and Canada on the South, and by Hudson's Bay on the West, a Country where the Natives (Indians) hunt for Furs and Skins, which they sell to the English, but we have made no Settlement there of any Consequence; it was ceded to us by the Treaty of Utrecht.

the Coast, which he expressly says, was afterwards called *Florida*; where Provisions growing short, he steered back, and touched at *Newfoundland*, and then returned to *England*.

Thus *Sebastian Cabot* was the Discoverer of the Continent of *America*, which *Columbus* did not see till a Year after, and the first who took a View of *Florida*, which was visited by *Juan Ponce de Leon* in 1512, who gave it the Name of *Florida*, including E. and W. *Florida*, *Georgia*, and the *Carolinas*; he took Possession of it for the King of *Spain*, and usually passes for the first Discoverer. This Voyager, gave great Light to *Ferdinand Magellan*, and induced him confidently to affirm, that such a Passage might be found by the South, which he happily effected, 22 Years after.

*Sebastian Cabot* after this, entered into the *Spanish Service*, when he discovered the River *Plata*, and sailed up it 360 Miles. This occasioned his being made grand Pilot of *Spain*; but residing for some Time at *Seville* in that Character, he returned to *England*, and was employed by King *Henry the VIII.* in Conjunction with Sir *Thomas Pert*, Vice Admiral of *England*. These Gentlemen sailed in 1516, with two Ships of 250 Tons, to the Coast of *Brazil*, and afterwards visited the Spanish Island of *St. Domingo*, and *St. John de Porto Rico*. In the last of these Islands, they traded, and paid for what they had, by giving in Exchange Vessels made of *Pewter*.

A War with *Scotland*\*, put an End to any further Discoveries during this

\* *John Wastley*, M. A. in his History of *England*, Vol. II. Page 182, &c. gives us the following Account: A War having been declared between the *English* and *Scots*, who ever took the Opportunity to fall on, when their Neighbours were embroiled with *France*; King *James* summoned the whole Force of his Kingdom, and having passed the *Tweed* with Fifty Thousand Men, ravaged *Northumberland*. But as the Country was barren, he soon began to want Provisions, so that many of his Men returned to their native Country. In the mean Time, the Earl of *Surry*, at the Head of Twenty-Six Thousand Men, approached the *Scots*, who were encamped on a rising Ground, near the Hills of *Cheviot*. The River *Till* ran between both Armies, and prevented an Engagement; wherefore the Earl sent an Herald to the *Scotch* Camp, challenging the Enemy to descend into the Plain, and try their Valor on equal Ground. This Offer not being accepted, he made a Faint, as if he intended marching away towards *Berwick*, which putting the *Scots* in Motion to annoy his Rear, he took Advantage of a great Smoke, caused by their firing their Huts, and passed the little River, which had hitherto prevented the Engagement. Both Armies now perceiving that a Combat was inevitable, they prepared for the Onset with great Composure. The *English* divided their Army into two Lines: Lord *Howard* led the main Body of the first Line; Sir *Edmund Howard* the right Wing, and Sir *Marmaduke Constable* the left; the Earl of *Surry* himself commanded the main Body of the second Line, assisted by Lord *Dacres*, and Sir *Edward Stanley*, to the Right and Left. The *Scots* on the other Hand, presented three Divisions;

this Reign. But at length Mr. *Hore*, a Merchant of *London*, resolved to attempt a Settlement in *Newfoundland*, and to go thither himself; this Gentleman receiving all the Encouragement he could expect from the King. Many young Gentlemen of Fortune and distinguished Rank, offered to share both the Expence and Danger of the Undertaking; Mr. *Hore* therefore fitted out two Ships, which set Sail about the End of April 1536, with 120 Men on Board, including 30 Persons of Character. Within the Space of two Months they arrived at *Cape Breton*, from whence they sailed round a great Part of *Newfoundland*, and afterwards went on Shore upon the East Side of the Island, and had an accidental View of a Boat full of the Natives, whom they pursued both by Sea and Land, but were not able to overtake them. To these Beginnings, we owe the *Newfoundland* Trade. Notwithstanding the dreadful Distresses of the above Gentlemen who first attempted a Settlement in this Island, even in such Distresses, by staying too long in the Island, that they actually eat one another, for some of them killed their Companions privately in the Woods, hid them, and then secretly roasted and eat their Flesh; till this horrid Practice coming to the Knowledge of their Commander, he, by a judicious and pathetic Speech, brought them to resolve rather to live upon Grafts and Weeds, than to subsist any longer by this detestable Method. Soon after, a *French* Ship, well manned and victualled, put into the same Harbour: Of this the *English*, prompted by the irresistible

Divisions; the Middle commanded by the King, the Right by the Earl of *Huntley*, and the Left by the Earls of *Lenox* and *Argyle*; a fourth Division under the Earl of *Bothwell*, made a Body of Reserve. Lord *Huntley* began the Onset, charging the Division of Lord *Howard* with such Fury, that it was immediately routed. But this Division was so seasonably supported by Lord *Dacres*, that the Men rallied, and the Battle became general. Both Sides fought a long Time with incredible Impetuosity, until the *Highlanders*, being galled by the *English* Artillery, broke in Sword in Hand upon the main Body, commanded by the Earl of *Surry*; and at the Head of these, *James* fought with the most forward of the Nobility. They attacked with such Velocity, that the hinder Line could not advance in Time to sustain them, so that a Body of *English* intercepted their Retreat. *James* being thus surrounded, refused to quit the Field while it was in his Power; but alighting from his Horse, formed his little Body into an Orb, and in this Posture fought with such desperate Courage, as restored the Battle. The *English* were again obliged to have Recourse to their Artillery and Arrows, which made a terrible Havock; but Night separating the Combatants, it was not till the Day following, that Lord *Howard* perceived, that he had gained a glorious Victory. The *English* had lost no Persons of Note, but the whole Flower of the Scotch Nobility were fallen. Ten Thousand of the common Men were cut off, and a Body, supposed to be that of the King, was sent to *London*, where it remained unburied, as a Sentence of Excommunication still remained against *James*, for having leagued with *France*, against the Holy See. But upon *Henry's* Application, Absolution was given him, and the Body was interred.

irresistible Calls of Hunger, resolved to take the Advantage, and having waited for a fair Opportunity, they seized the French Ship, left their own, and sailed directly for the Coast of England, and arrived at St. Ives in Cornwall, the End of October, so much altered, that their nearest Relations did not know them.

Some Months after, the Frenchmen came to England to complain, that the English had run away with their Ship, and that they should have perished with Hunger, if they had not supported themselves by fishing. King Henry examined closely into the Affair, satisfied the French to the full Extent of their Demands, and pardoned his own Subjects. A Crime which Necessity had forced them to commit. By succeeding Adventurers it soon became of the utmost Consequence; for towards the Close of Queen Elizabeth's Reign, there were annually employed upon its Coast upwards of Two Hundred Fishing-Vessels, on Board of which were above Eight Thousand Seamen.

For the two following Reigns (*Edward and Mary*) the People were unsuccesfully employed in discovering either a North-East, or a North-West Passage to the East Indies, and by bending all their Strength that Way, neglected making those Discoveries that might have been attended with Success. But in the Reign of Queen Elizabeth, who made the naval Power of this Nation her peculiar Care, Discoveries were carried on with fresh Vigour; and between the Years 1562 and 1568, Captain *John Hawkins* made three Voyages to the West-Indies, and in all but the last had very great Success. And in the Year 1572, Captain *Francis Drake* also made his famous Expedition into the West-Indies. This Gentleman, who accompanied his Kinsman, Sir *John Hawkins*, in his last Expedition, set sail from Plymouth on the 24th of May, 1572, in the *Pafca*, of Seventy Tons Burden, with the *Swan*, of Two Hundred and Fifty Tons, commanded by his Brother, *John Drake*. He had on Board Seventy-Three Men and Boys, and had not only a good Stock of Ammunition, and a Year's Provisions, but had Three Pinnaces stowed on Board, in Pieces, that might upon Occasion be speedily joined together. He made the *Canary Islands* on the Second of June, and on the Twenty Ninth passed between *Guardaloupe* and *Dominica*, on the South Side of which they came to an Anchor and staid here three Days, then weighed Anchor, and steering towards the main Land of America, made *Port Pheasant*, where he erected his Pinnaces, and was soon after joined by *James Rawse*, in a Bark belonging to the Isle of Wight, with Thirty Men, on their being informed that he designed to surprize *Nombre de Dios*\*. They left

\* A Town of Mexico, W. Longitude 83. Latitude 10. in the Province of *Darien*, a little to the Eastward of *Porto Bello*, subject to Spain, now abandoned, and the Trade removed to *Porto Bello*. As the memorable Event which happened to this Town is known by many that are now living, it may be acceptable to the succeeding Generation, here, to take a little Notice of it. *Porto Bello* is in the Province of *Terra Firma Proper*, or *Darien*, on the narrowest Part of the *Isthmus*, which join North and South America, Seventy Miles North of *Panama* and Three Hundred

left this Place on the Twenty-Second of July, and three Days after took two small Vessels from *Nombre de Dios*, laden with Planks, by which they learned that some Soldiers were daily expected at that Town, from the Governor of *Panama*, to protect the Inhabitants from the *Symerons*, a People inhabiting the Country, between that Place and *Panama*. These were descended from those who, flying from the Cruelty \* of the *Spaniards*,

Hundred Miles North-West of *Carthagena* (of which Town I shall treat hereafter). It is a large, secure and commodious Harbour, with a narrow Entrance, defended by Forts and Batteries; and at the Bottom of the Harbour stands the Town, of a semi-circular Form, as the Land is on which it is built; defended also by several Forts, which were all taken by Admiral *Vernon*, with Six Ships only, in the Year 1740, but he quitted it again, after he had demolished the Works, either on Account of the Unhealthfulness of the Place, or because he had scarce any Land Forces on Board, or, as some suggest, because his Orders were defective. Here (off some small Islands, called the *Bastimento's*, which lie a little to the Eastward) Admiral *Hozier* was lost by the Unhealthfulness of the Climate, and most of the Ships buried their Crews twice over, and the Ships were so damaged by the Worms, that they were not fit for Service Afterwards. The greatest Part of the Inhabitants are *Mulattoes*, *Indians* or *Negroes*. No *Spaniard* of Substance chuses to reside in so unhealthful a Place, though during the Time of the Fair it used to be so crowded with rich Merchants, that about an Hundred Crowns or Dollars were given for a poor Lodging, and a Thousand Crowns for a Shop, during the short Time of the Galleons remaining there, and Provisions were proportionably dear. After the Siege of *Carthagena*, another Expedition was made to *Porto Bello*. I had an Opportunity of being in the Town, and in their Plantations, or rather Gardens, which abounded with Vegetables. Their being situated on a Declivity to the Right of the Harbour, made a pretty Appearance. In this Town Dollars were as plentiful as Halfpence with us, and at this Time Flower and other Articles, were sold by some of the Captains of Transports, for an exorbitant Price indeed.

\* The abominable and cursed Fruits of Covetousness and Ambition, induced the *Spaniards* to imbrue their Hands in the Blood of infinite Numbers of harmless innocent *Indians*, of all Conditions, Sexes and Ages; of which it may not be amiss to give the following Instance: There lived in the City of *Mexico* the most potent King of the *Indians*, named *Montezuma*; one *Cortes* (who at first was only a private Adventurer) raised an Army of above Fifty Thousand Men, and laid Siege to the Town, and after Three Months brave and obstinate Repulses by the King and his Chieftains, *Mexico* is taken, and razed to the Ground, with the Loss of only Fifty *Spaniards* and Six Horses; but of the *Mexicans* an Hundred Thousand, besides those who died of Sicknes and Hunger, the King himself being taken Prisoner, and that mighty City and State utterly subverted. This happened the Thirteenth of August, 1521, which Day is kept as an yearly Festival by the *Spaniards* to this Day. *Mexico* was after

*niards*, about eighty Years before, had by Degrees formed themselves into a Nation.

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after rebuilt, with an Hundred Thousand Houses, fairer and stronger than before.

In this Siege, the admirable Courage of that King was very remarkable, for having for Three Months most valiantly defended the City, endured therein all Manner of Inconveniences; he was, at the Taking thereof, unhappily delivered up alive into the Hands of his Enemies, upon Condition of being used as became a King; during his Imprisonment he said or did nothing but what became that Title, but after the Victory, the *Spaniards* not finding that Quantity of Gold which they had promised themselves, though they had left no Place unsearched to discover it; they then proceeded, by the most cruel and horrid Tortures, to force those Prisoners they had taken, to confess where they had hid it; but unable to prevail this Way, finding the *Indians* Hearts more strong than their Torments, they thereby grew so enraged, that contrary to all Law of Nations, and against their solemn Vows and Promises, they condemned the King himself, and one of the chiefest Princes of his Court, to the Rack, in the Sight of each other; the Prince being encompassed with hot burning Coals, and overcome with the extraordinary Torture, at last turned his dying Eyes in a most lamentable Manner toward his Sovereign, as if he begged his Pardon that he could endure the Pain no longer; the King fixed his Eyes fiercely upon him, seemed to upbraid him with Pusillanimity and Want of Courage; and with a stern and settled Voice spoke thus to him, *What! supposeſt thou that I am in a cold Bath! Am I at more Ease than thou art!* Whereat the miserable Prince immediately fainted under the Torture, and gave up the Ghost. The King being half roasted, was carried away, not so much for Pity; for what Compassion could enter into such barbarous Wretches, who, only upon supposing to get ſome odd Veffels or Pieces of Gold, would broil a Man to Death before their Eyes; and not only a Man, but a King; a King of ſuch mighty Grandeur and Renown! But because his undaunted Conſtancy baffled their inhuman Cruelties, they afterwards hanged him, for couragiouſly attempting by Arms to deliver himſelf from his long Captivity and miserable Subjection; and thus he ended his wretched Life. Wonderful even to Amazement was the Magnificence of the famous Cities of *Cuzco* (another Place of the King's Refidece) and *Mexico*, and the admirable Curiosities of this King, who had all the Trees, Fruits, Herbs, and Plants, according to their Order and full Bigness in his Garden, most artificially framed in Gold; he had likewife in his Cabinet all the living Creatures that his Country or his Seas produced, cast in Gold, beſides Abundance of exquifite Works in precious Stones, Feathers, Cotton and Painting. After all this exuberant and unknown Riches, the great *Montezuma* and his mighty Empire fell into the Hands of the *Spaniards*, and *Cortez*, their General, was rewarded for that Service, by *Charles V.* with many fair Estates in the Province of *Mexico*, and dignified with the Title of *Marquis de Valla*.

Capt. *Drake* having treated these People civilly, set them on Shore, and proceeded on his Expedition, taking with him 53 Men with warlike Stores, and left the Rest of his Company with their Ships, under the Care of Capt. *Rawse*, in a secure and secret Situation, and proceeded in the Pinnaces, keeping all Day close under the Shore, and rowing hard at Night, till he entered the Harbour; and then landing, marched up to the Fort, where there was but one Man, who fled to alarm the Place; and on his entering it, found no more than six Brass Guns, and a few Culverins, which he dismounted. Then leaving a few of his Men to keep Possession of the Fort, and some others to guard the Pinnaces, he divided the rest of the Sailors into two Parties of sixteen Men each. One under the Command of *John Oxenham* he ordered to enter the East End of the Town, near the Market-Place, while he himself, with Drums beating and Colours flying, led the Rest up the principal Street.

The Inhabitants had drawn themselves up near the Governor's House, to cover the Gate leading to *Panama*, in Order to secure a Retreat; but were so terrified at the Sight of the English, that after firing two or three Times, they threw down their Arms, and fled with the utmost Precipitation. The Alarm Bell still continued ringing, but Capt. *Drake*, having ordered it to be silenced, marched towards the Royal Treasury, which was then immensely rich; and the Door of the Store house being in the Confusion left open, saw a prodigious Number of large Silver-bars, none of which the Men were allowed to meddle with; but unhappily at this Instant, a violent Storm of Thunder, Lightning and Rain, damaged their Arms, and filled the Men with Apprehensions that their Pinnaces were in Danger. This threw the Men into Disorder; however, the Captain boldly insisted upon their Proceeding, and would doubtless have executed his Design of plundering the Treasury; but becoming faint through Loss of Blood, occasioned by a Wound in his Leg, which he had hitherto concealed, he was with much Difficulty persuaded to have it dressed, and to be carried on Board one of the Pinnaces. This obliged the Rest to retire to their Vessels, with the Loss of one Man.

They now proceeded to a small but plentiful Island, about two Leagues from the Town, greatly mortified at leaving such immense Wealth behind them. They there stayed to refresh themselves, and then proceeded to their Ships, which they reached on the 1st of August, when Capt. *Rawse* having no Hopes of their meeting with Success, since they were now certainly discovered all along the Coast, resolved to leave them.

Mr. *Drake* having staid here six Days, sailed for *Carthagena*\*, when he soon found, by the firing of the Ordnance, and ringing of the Bells, that

\* I shall here by Way of a Note, give a brief Account of the Expedition to *Carthagena*, in the Year 1741, called the Secret Expedition, being both an Eye and an Ear-witness. The Army having decamped from the Isle of *Wight*, and embarked on Board the Men of War and Transports at *Spithead*. The Artillery at *Woolwich* on Board the Ordnance Store-ships, we sailed for the West-Indies in 1740, and arrived in *Jamaica*, after wooding and watering in *Prince Ruperi's Bay, Dominica*, where

that he was discovered ; he however seized an outward bound Ship of 240 Tons Burden that lay in the Road, and two smaller Vessels, dispatched thither

where we lost our Head General, Lord *Carthcart*. It having been resolved in a general Council of War, held at *Spanish-Town*, to prevent, if possible, the French Fleet joining the Enemy before any Expedition should be undertaken by Land ; the *Wolf* Sloop, Captain *Danbridge*, was dispatched up to *Port Louis*, to observe if the Fleet was in that Port, and on the 22d of *January*, Sir *Chalanor Ogle*, Rear Admiral, and his Division, sailed out of *Port Royal Harbour* ; and two Days after, Mr. *Lefstock* (as Commodore) and his Division ; and on the Monday following the Admiral (*Vernon*) with the Rest of the Squadron leaving behind him the *Falmouth* and *Litchfield* with the Transports, and Ordnance Store-ships, joined the Fleet. February the 7th, the Fleet made *Cape Tiberoon* on the Island *Hispaniola*. We continued beating to windward till the 13th, when the Fleet anchored at the Isle of *Vache* ; about two Leagues to the Westward of *Port Louis*, where we staid but four Days, having gained Intelligence the French Fleet was divided, and sailed, the *Marquis D'Antin* and twelve Sail for *Old France*, and Mr. *Rochefieulle* and six Sail for *Petit Guava*. Upon which the Fleet went and anchored in *Tiberoon*, *Donna Maria*, and *Irish Bays*, to Wood and Water ; and on the 25th sailed from thence, when the *Weymouth*, *Experiment*, and *Spence* Sloop were dispatched a-head over to *Carthagena*, to sound *Ponta Canoa Bay*, opposite to the Town, for the safe anchoring of the Fleet, most of which arrived there 5th of *March* in the Evening. Three Days after, the same Ships with the *Dunkirk*, were ordered by the Admiral down off *Bocca Chica*, to sound, and see if the Fleet might safely anchor there, and how near the Ships might come to batter the Forts of St. *Philip* and St. *Jago*. After which, a Council of War was held, and three Eighty-gun Ships were sent to make the Attack, on the 9th in the Morning, viz. the *Norfolk*, Captain *Greaves* ; the *Shrewsbury*, Captain *Townsend* ; and the *Ruffel*, Captain *Norris*. The *Prince's Amelia*, Captain *Hemmingham*, to fire against the *Fascine* Battery, and the *Litchfield*, Captain *Cleveland*, against the little Battery of *Chamba*, as we sailed along the Shore ; but these two last the Enemy had abandoned. Sir *Chalanor Ogle*, who had to command the Attack, and the Commodore immediately following with the Troops, &c. in their Divisions. About two Hours afterwards, Admiral *Vernon*, and the Rest of the Fleet got under Sail. At Noon we began to cannonade the Forts, and in about three Hours Time drove the Enemy from their Guns. Immediately after, Sir *Chalanor* made the Signal for landing the Troops, which was repeated by the Admiral, who was just come to an Anchor. About Five o'Clock in the Evening, the General (*Wentworth*) with a few of his Troops landed without Opposition, but he not thinking them sufficient, embarked again, and sent for more, about Eight o'Clock in the Evening, and took Possession of St. *Philip* and St. *Jago* ; and about Nine, the Bomb-ketches were carried in Shore, and began to play on the Castle of *Bocca Chica*. The three next Days were spent in landing the Remainder of the Forces,

thither from *Nombre de Dios*, to give Notice of his being on the Coast: He however treated those on Board with great Civility, and set them  
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the Baggage, &c. and by the 16th all the Cannon, Mortars and Ordnance Stores were landed. Mr. Moore our principal Engineer not arriving till the 15th, no Spot was pitched upon for raising a Battery, so that the Army was chiefly employed in clearing away the Bushes, &c. for Encampment. All this while, upon the pressing Calls of Nature, the private Men had to lie upon Sands which they had cleared, amidst the heavy Dews; the Enemy only now and then firing a Shot, until we opened a Bomb-Battery of four Mortars and some Royals on the 17th. and then the Faschine Battery on the *Barradera* Side annoyed us greatly, and particularly the Camp, so that we were obliged to remove it several Paces off. This being represented to the Admiral, Orders were given for all the Boats of the Squadron to be ready at Midnight, manned and armed, and the Command given to Captain *Boscawen*, in which they happily succeeded, spiked up all the Guns, burnt the Carriages, Platform, and Guard-house, destroyed the Magazines, and took several Prisoners. The next Morning, as soon as it was Day, the Enemy from *Bocca Chica* began to fire warmly at the Bomb Battery; and soon after the Enemy set about repairing the Faschine Battery, and on the 20th they had built up some Embrasures, mounted two Guns, and fired on our Bomb-Battery again; upon which, the *Rippon* a fifty Gun Ship, was ordered to go and anchor as near it as possible, and keep firing on it to prevent the Enemy's working at it any farther. On Sunday the 22d. an Avenue was cleared in the Woods, and our grand Battery of twenty Guns was finished, and about Eight o'Clock in the Morning began to play very briskly on the Castle, as did the Bomb Battery; and here I lost a Piece of my Thigh, by a Shell from the Enemy which burst a little to the Left of me, as I stood behind the Parapet (a Wall Breast-high, which we made with Fascines, Sandbags, &c.) giving Directions to the Bombardiers upon the Platform below me, and thirty or forty Cohorns and Royals planted on the Platform behind the Cannon, which the Enemy returned as briskly from the Castle, the four Ships (*Don Blas*'s in particular) *St. Joseph*'s Fort in the Channel, and some few Guns from the *Barradera*, so that the Work was warm on both Sides. On the 23d. the *Boyne*, *Suffolk*, *Tilbury*, *Prince Frederick*, and *Hampton Court*, were ordered in against *Bocca Chica*, but the *Boyne* having anchored so far to Leeward, as to lie exposed to the whole Fire of the Enemy's Ships and *St. Joseph*'s Battery, was much shattered, and ordered off again that Night. The *Prince Frederick* and *Hampton Court*, sharing the Fire of the Enemy, that had been employed against the *Boyne*, were also much shattered by Morning, when they were likewise ordered to come off the former having lost her Captain, and both had many Men killed and wounded. The *Suffolk* and *Tilbury* happened to anchor well to the Northward, lay battering till the next Evening. The Army now began to look on the Breach as accessible, but the Guns in the *Barradera* Battery, being able to annoy them in their Attack, the *Princess Amelia*, *Litchfield*, and *Shoreham*, were ordered to go in, and

on Shore. He now resolved to sink the *Swan*; and this being done, he appointed his Brother to command his own Ship, and went himself on Board

and anchor as nigh it as possible; the Boats of the Squadron were again manned, under the Command of Captain *Watson*, and they destroyed it effectually. On the Twenty fifth, soon after Sun-set, a Body of Troops marched up and mounted the Breach undiscovered, and quietly took Possession of the Castle, the Enemy flying out at the Gate, so soon as they saw the Troops on the Ramparts, and heard their Huzzas. Those on Board their Ships were in the utmost Consternation at such a sudden and successful Event, and with all precipitate Surprise betook themselves to their Boats, setting Fire to one of their Ships and sinking two others. At the same Time, Captain *Knowles* was ordered to attack the Castle of St. *Joseph* by Boats, and he took Possession of it about Ten o'Clock at Night; the Enemy abandoning it after firing a few Guns. The Boats afterwards took Possession of the *Galicia*, the Spanish Admiral's Ship, and then went to work on cutting the Boom and moving the *Galicia* out of the Channel; and the next Morning the Admiral, in the *Princess Caroline*, the *Worcester*, and Rest of the Fleet and Transports, continued to sail and warp into the Harbour of *Cartagena* as fast as possible.

The Enemy seeing the Admiral and several Ships had got into the Harbour, began to expect a Visit at *Castillo Grande* soon, and as *Mancinilla* Fort lay opposite to it, within Gun-Shot, incapable of making any great Defence, they destroyed it, lest we should take Possession, and so batter the Castle. On the Twenty-eighth, the Admiral being informed of two small Batteries that guarded the *Passa Cavallos*, sent the *Weymouth* and *Cruiser Sloop* to demolish them, and disposed the Fire-Ships and Frigates round the Harbour, to guard every Pass and Creek, in Order to cut off any Supplies going to the Town. On the Thirtieth, the Rear-Admiral (*Ogle*) and several Ships turned up the Harbour, and anchored a small Distance from *Castillo Grande*, where the Enemy made a Show of preparing to receive them; and in Order to stop the Fleet here, had sunk seven Ships across the Channel, and moored Two of their Men of War, viz. the *Conquistadore* of Sixty-Six Guns, and the *Dragon* of Sixty. The Thirty-First, early in the Morning, Captain *Knowles* observed that the Two Men of War were sunk, the Castle also was abandoned, so that we took Possession, hoisted the English Flag and garrisoned it. The next Day, Captain *Griffin* and Captain *Rentone*, finding the *Conquistadore*'s Stern a-float, the *Burford* warped up, and cut the Stern Mooring and hove her round, which opened a fair Channel for the Bomb-Ketches and Two Twenty-Gun Ships to go through. By this Time, Admiral *Vernon* and greatest Part of the Squadron were come up the Harbour. Commodore *Leftock* and his Division was left at *Bocca Chica*, to re-embark the Forces and Cannon. The Second of February in the Morning, the Bomb-Ketches began to play on the Town; and some of the Guns of *Castillo Grande* fired at a French Ship that lay up at the Head of the Harbour; upon which the Enemy set her on Fire. Next Day, the *Weymouth*, the Three Fire-Ships and the *Cruiser Sloop*, got through in the

**Board one of the Pinnaces.** He soon found a convenient fertile Spot, on the Coast of *Darien*, proper for erecting Tents for his Men, and preparing such warlike Stores as he most wanted. They were here perfectly covered from View, and having staid here till the Eighth of September, he

the Night, and warped over on the other Side of the Harbour undiscovered, in Order to cover the Landing of the Forces. The Cruiser Sloop drawing but little Water, warped up a Creek and dislodged the Enemy from a Breast-Work, keeping a brisk Fire, chiefly with Grape-Shot all Night, to scour the Woods.

About Five o'Clock next Morning, being the Fifth, the Forces were landed, putting the Enemy to Flight as they passed through the Woods. They soon came to a Place where the Country was open fit for Encampment; and in the Evening, a Party was sent up to *La Papa*, to take Possession of that. Notwithstanding the Landing-Place was within Reach of the Guns of St. *Lazare*, yet they fired but seldom, being preparing for their own Safety; for whilst the Army were employed in getting their Things ashore, the Enemy were as busy in making a Fascine Battery of four Pieces of Cannon on the Brow of the Hill, and carrying on a Trench round the Foot of the Castle; which they completed quicker than we could make a Battery only for Three Mortars, and throw up a small Breast-Work for our advance Guards, and no Opportunity yet taken, to cut off the Communication between Town and Country.

On the Eighth in the Afternoon, a Land Council of War was held; and on the Ninth in the Morning, between Three and Four o'Clock, the Attack was made upon the Castle, Battery and Trenches of St. *Lazare*, without first raising a Battery to make a Breach, led on by Colonel *Grant*. It was maintained very resolutely on both Sides till between Six and Seven, when the Enemy obliged the Forces to retreat, with the Loss of Colonel *Grant*, who was shot through the Body, and about Seven Hundred Men killed and wounded. Sickness in the Army occasioned the Forces to be embarked, after which, having demolished all the Castles and Forts which we had made ourselves Masters of, by blowing them up, &c. we took Leave of *Carthagena* on the Twelfth of May.—Some said, the Granado-Shells, that should have been in the Front, were in the Rear; also the Woolpacks and Scaling-Ladders (except some few, were said to be too short) and that the Army did not go the Way that the Guides would have led them.—Others assigned the Strength of the Place, as well as the Mortality among the Troops, the Want of Skill in the Commanders, and the Differences between the Admiral and General.—If I may presume to give my Opinion; after the Army was landed, had Seamen been sent along with them, Sword in Hand, mixed with the Enemy in their Intrenchments, the Castle and Town must inevitably have been taken.

*Carthagena* is in the Latitude of 11 Deg. W. Longitude 77 Deg. Capital of the Province of *Carthagena*, on *Terra Firma*, in South America; situated on the upper Part of a Peninsula near the Sea Coast, Four Hundred Miles South of *Port Royal* in *Jamaica*. It was taken by Sir *Francis Drake*, Anno 1585.

he left his Brother, and taking Part of the Men with him, proceeded with Two Pinnaces for the *Rio Grande*, keeping as much as possible out of Sight. He landed his Men about two Leagues to the Westward of *Cartagena*, where treating the *Indians* with great Civility, they supplied him with Cattle and other fresh Provisions; for which he gave them some Trifles in Exchange. As nothing more occurred for the present to his Satisfaction, he sailed back to his Brother, and by the Way boarded several Vessels, in Hopes of finding Gold, but they happened to be laden only with Provisions and other Necessaries, which served several good Purposes. During his Absence, his Brother *John* had concluded a League of Friendship with the *Symerons*. As it was unusual for the *Spaniards* to bring down their Treasures during the rainy Seasons, which now approached, Captain *Drake* resolved to cruise in those Seas till the Time of their setting out, and plundered a great Number of Ships, but unhappily his Brother *John* was slain in gallantly boarding a Frigate. Upon this he moored his Ship, and resolved to appear no more till the *Spanish* Treasure was set out for *Nombre de Dios*. However, while he thus lay by, several of his Men died of Calentures (Sun-Fevers, frequent at Sea) among whom was his Brother *Joseph Drake*. The Captain being at Length informed by the *Symerons* that the Treasure was set out, he resolved, by their Assistance, to march over Land to *Panama*: These People not only consenting to serve him for Guides, but to carry a large Quantity of Provisions; and when those failed, they agreed to supply him with more, by the Help of their Bows and Arrows.

They set out on the Third of *February*, 1575, being Forty-Eight in Company, Eighteen of whom were *English*, who had nothing to incommodem them but their Arms. On their March, they staid one Night in a Town of the *Symerons*, and then travelling Ten Days, ascended a very high Hill, where, from a Tree pointed out to him by the *Symerons*, he beheld the *North Sea*, which he had left on the one Hand, and the *South Sea* on the other; and from that Moment resolved, if possible, to sail thither in an *English* Ship. *Panama* being now frequently in Sight, he thought it prudent to keep his Men close together; they reached a Grove in the Road to *Nombre de Dios*, at a small Distance from *Panama*. Here Captain *Drake* sent a *Symeron* in Disguise to act as a Spy, who soon returned with Intelligence that the Treasurer of *Lima* was to set out that very Night, with his Family, for *Nombre de Dios*, in Order to embark for *Spain*, attended by Fourteen Mules, some of which were laden with Gold, others with Silver, and one with valuable Jewels; and that the same Night Two Caravans would pass the same Way with Fifty Mules in each, laden with Provisions and a small Quantity of Silver. This Intelligence was soon after confirmed by a Centinel, whom they were so fortunate as to seize. The Captain concealed himself, with Half his Men, Fifty Paces from the Highway, while Mr. *John Oxendam* and one of the *Symeron* Chiefs, posted themselves with the other Half on the opposite Side. In this Manner Things were disposed, when one of the Men who had drank too much, hearing the Caravans, appeared in Sight, and was perceived by a *Spaniard*, who spread the Alarm, so that the Treasurer turned his Baggage out of the Road, and only the Mules with Provisions came

came forward, some of which they seized; but to their great Mortification, got only about the Quantity of Two Horse-Loads of Silver.

Having staid to refresh themselves, they mounted the Mules, and proceeded towards *Vera Cruz* \*, but set their Beasts at Liberty on their approaching the Town. They were now met by a Party of Soldiers, who summoned them to surrender, and promised to give them very kind Treatment. The English laughed at this Proposal and received the Enemies Fire, which they so effectually returned, that they put them to Flight, when briskly following the Pursuit, they entered the Town with them; the *Symeros*: supporting them through the whole Action. *Vera Cruz* then consisted of about fifty neat Houses, with a Governor and other Officers, with Warehouses for receiving the *Spanish* Goods brought thither from *Nombre de Dios* up the River *Chagre* †, and from thence carried by Mules to *Panama*. The Captain here made an equal Division of the Plunder he found in the Town, among his own Men and the *Symeros*.

There

\* A Maritime Town, in the Province of *Tlascala* in *New Spain*, Lat. 18° 30'. W. Long. 100. situated on the Gulf of *Mexico*, 240 Miles S. E. of *Mexico City*, and 200 from the *South Sea*, having a very secure and commodious Harbour, now well defended by Forts at the Entrance. Here the *Flotilla* annually arrives from *Old Spain*, to receive the Gold and Silver the Mines of *Mexico* produce; (as that of *Peru*, are conveyed to *Porto Bello*) and at the same Time is held a Fair here for all Manner of rich Merchandise brought hither from *China* and the *East-Indies*, by the Way of the *Pacific Ocean*, and of the Merchandise of *Europe*, by the Way of the *Atlantic Ocean*. This Town is not two Miles in Circumference, about which there is a Wall of no great Strength on the Land-Side. The Unwholesomeness of the Air, the Inhabitants, and Manner of the Fair, &c. are much the same as at *Porto Bello*, mentioned in a former Note.—The ordinary Garrison the *Spaniards* keep here, consists only of a Troop of sixty Horse, and two Companies of Foot. It was near this Place, viz. *Ulva*, that *Cortez* landed when he invaded *Mexico*.

History gives Testimonies of the Cruelty and Barbarism of the *Spaniards*, not to be equalled in the Annals of the World. That humane and venerable Priest *Bartholomew De Las Casas*, did all that was possible to stop them in their Butcheries, which after *Cortez's* Landing and Conquest extended all over *South-America*, even to the hunting of *Indians* with Mastiff Dogs, and feeding them with their Flesh. He asserts, that in Pursuit of Gold and Conquest, the *Spaniards* destroyed Fifteen Millions of *Indians*.

† At the Mouth of this River is a Fort and a little Town of the same Name, Lat. 9° 50'. W. Long. 82. in the Province of *Darien*, a little S. W. of *Porto Bello*, and 350 Miles W. of *Carthagena*. This Fort has been taken several Times by the Buccaneers, (Pirates in America) and last by Admiral *Vernon*, Anno 1740, where he found some rich Merchandise, most of the Goods laden on Board the Galleons, being sent down the River hither from *Panama*, except the Plate, in Order to be shipped at *Porto Bello*.

There were at that Time in the Town three Ladies who came thither to lie in, the Air being much better than at *Nombre de Dios*, to which City they belonged. Mr. *Drake* was no sooner informed of their Situation, than he gave Orders for their being particularly protected, and soon after visited them himself; it being his constant Practice, to behave upon all Occasions, prudently.

Though Capt. *Drake* was resolved to stay some Time longer upon the Coast, he now began to be uneasy for his Ship, from which he had been absent above a Fortnight: He therefore returned to it with all the Expedition possible, and to his great Joy found every Thing in as good Order as he could desire. The *Symerons* now proposed making an Attack on the House of *Peroſa*, an avaricious Spaniard, deeply concerned in the Mines, whose Income amounted to above £200 a Day, which he constantly locked up in Chests. He lived near *Veragua*, a Town (a Province of the same Name that has rich Gold and Silver Mines in it) to the West of *Nombre de Dios*; and one of the *Symerons*, who had been his Slave, and had fled from his Tyranny, promised to guide them to his Treasures; but having only a small Stock of Provisions remaining, the Captain thought it more necessary to obtain a fresh Supply, in Order to preferve the Health and Vigour of the Men, especially as an Expedition against *Peroſa*, would have been extremely laborious, travelling through a considerable Tract of Country: Mr. *Oxenham* was therefore ordered to proceed with one of the Frigates towards *Telou*, and to bring off all the Provisions he could meet with, while he plyed off the *Cabezas*, in Hopes of intercepting some of the Treasure Barks, that pass and repass between *Nicaragua* and *Veragua*. During this Cuize, he feized only a small Vessel, in which was some Gold, and a Genoese Pilot, who informed him, that the *English* had every where spread an universal Terror, while *Oxenham* took but one Frigate, wherein was about 200 Cocks and Hens, 28 Hogs, and a large Quantity of Maize. (Here I may observe that of *Indian Corn*, there are three Sorts, the tallest, the middling, and the dwarf, all pure in their Kind; the last of which is called Maize, or *Turkey Wheat*.) But what was of more Consequence, he learnt from the Prisoners, that two Galleys had been built at *Nombre de Dios*, in Order to serve as a Convoy to the *Chagre* Fleet, the Treasures of which now principally engrossed Mr. *Drake's* Attention. Here they were alarmed by observing a Sail bearing down upon them, which however proved to be only a *French* Ship of about 80 Tons; the Crew were in great Want of Water, with which the Captain ordered them to be supplied; and being informed of his Designs, offered to join him, which after some Deliberation was permitted.

The Captain now leaving the two Ships in a safe Harbour, manned the Frigate and two Pinnaces, with 15 *English*, 15 *Symerons*, and 20 *French*, and with this Force steered to *Rio Francisco*, where, the Water being shallow, he left the Frigate, with Orders to lie close, till the Return of the Pinnaces. In these he proceeded with his Forces as far up the River *Francisco*, as was thought convenient; and then landing, marched forward with great Regularity and Silence; guided by the *Symerons*, till they came within a Mile of the high Road, when they refreshed themselves and took up their Quarters. The next Day they were agreeably

ably surprised by the Noise of the Bells hung about the Mules; they therefore set out to attack them, and found three Caravans near together, two of which consisted of 70 Mules each, and one of 50; all of them richly laden with Gold and Silver. They had a Guard of 45 Soldiers, who fired on the Approach of the *English* and *French*, and then retreated, in Order to call more Assistance. By the above Fire the *French* Captain was wounded, and one *Symeron* killed. The *English* and *French* now made the best Use possible of their Time; loaded themselves with as many Wedges of Gold and Silver as they could carry, and having buried the rest in the Sand, retreated towards *Rio Francisco*; leaving behind them the *French* Captain, who had fainted in the Woods with Loss of Blood, and a *French* Sailor, who had over-loaded himself with Gold. The next Day they reached *Rio Francisco*, where not finding the Pinnaces, they began to fear they were lost; which appeared the more probable as seven *Spanish* Pinnaces appeared hovering at a Distance; but a sudden Gust of Wind attended with Rain, obliged the *Spaniards* to sheer off. Captain *Drake* then assisted his Men in making a Raft, and having lashed it pretty securely, fixed a Kind of Rudder, and erected a Sail made of Biscuit Bags, they committed themselves to the Mercy of the Waves, fitting up to the Waist, and sometimes up to the Arm-pits in Water; and after a fatiguing Voyage of about six Hours, observed the Pinnaces lying behind a Point, where Capt. *Drake* had imagined, they would come to an Anchor. Upon this joyful Sight, he ran the Raft on Shore, and went to them by Land, where after keeping them for some Time in Suspence, he informed them of his vast Success, and the Loss of their Captain and Sailor. He was now told, that the Pinnaces were prevented from steering up to *Rio Francisco* (*Francis's River*) at the Time appointed, by a hard Gale of Wind. They however made a Shift to reach that River at Night, where they took in their Comrades with the Treasure, who travelled by Land; and then steered directly for the Frigate, and the Ships, which having come up with, the Captain divided the Gold and Silver to their mutual Satisfaction, equally between the *English* and *French*. A few Days after, Capt. *Drake* sent a Detachment of twelve *English* and sixteen *Symerons*, to bring away the rest of the Treasure; but they could find only thirteen Bars of Silver and some Wedges of Gold; for the rest had been discovered and carried away, and even the Ground dug up in Places, for a Mile round. They however brought this off, together with one of the *Frenchmen*, who had the Happiness to escape from the *Spaniards*.

The Captain's Thoughts were now bent on returning Home, and having therefore dismissed the *French* Ship, he steered to Cape *Cabezas*, taking several *Spanish* Vessels laden with Provisions, by the Way. At this last Place they staid seven Days, in which Time they took their Pinnaces to Pieces, and gave the *Symerons* all the Iron Work, of which they were extremely fond, and whatever else they chose. Mr. *Drake* also made them several Presents of Linen, and Silks for their Wives and Female Relations; and giving to one of them a very handsome Cutlass, was, in Return, presented with four Wedges of Gold; but he no sooner received them, than he threw them into the common Stock. A noble Instance of disinterested Integrity!

On

On their leaving these friendly People, they made some small Prizes, and arriving at Cape St. Anthony, took in a Supply of Turtle and their Eggs, which were of great Service during the Rest of the Voyage. Being soon after in Want of Water, there happily fell such a prodigious Shower of Rain as afforded them a sufficient Quantity, without their touching, as they had intended, at Newfoundland: They therefore stretched over from Florida to the Isles of Scilly, and came to an Anchor in Plymouth Harbour, on the Ninth of August, 1573, when the People being at Church, and hearing the News of their Arrival, instantly hurried out, and ran to the Shore, to welcome him and his Men on their happy Return from this successful Expedition.

Captain Drake's great Success encouraged others to follow his Example, and in a very short Time the English Privateers made various Voyages into all Parts of America; and soon Pilots, capable of navigating Ships to any Part of the known World, became so numerous, that such Projects were daily set on Foot, as in the former Age would have been thought impracticable, but in this were carried into Execution, at the Expence of private Persons, without any Assistance from the Crown, though they had all the Countenance and Encouragement they could desire. Among these, none was so great a Proof of maritime Skill, and so honourable in every Respect to the Nation, as the next Expedition of Captain Francis Drake, in 1577, in which he sailed round the Globe; which Voyage is inserted among the most remarkable of those excellent Mariners who have also encompassed the Earth.

Some Years after this Voyage, Sir Humphry Gilbert, a Gentleman of Devonshire, represented to Queen Elizabeth, the Expediency of settling all those Countries upon the Continent of America, which had been formerly discovered by Sebastian Cabot, in Order to prevent their falling into the Hands of the French: Upon which her Majesty granted him Letters Patent, to discover, plant, settle, and even to fortify and build Castles, in any of the northern Countries, not then in Possession of any Christian Prince. He made a Voyage which proved unsuccessful, having lost one of his best Ships, after which, he sold his Estate, in Order to furnish the necessary Expences of another Squadron, in which several Gentlemen of Rank and Fortune agreed to go with him in Person; and, on the Eleventh of June, 1583, he set sail from Plymouth, in the *Delight*, of One Hundred and Twenty Tons, with the Bark *Raleigh*, fitted out by Mr. Walter Raleigh, of Two Hundred Tons; the *Golden Hind*, of Forty Tons; the *Swallow*, of Forty Tons, and the *Squirrel*, of Ten Tons; having on Board in all Two Hundred and Sixty Men, among whom were Ship-wrights, Masons, Carpenters, Smiths, Miners and Refiners. In Two Days the *Raleigh*, commanded by Captain Butler, left the Fleet, under Pretence that the Captain and all his Crew were taken ill. The Proprietors had resolved that the Fleet should sail to Newfoundland, and having taken in Provisions there, proceed to the South, and not pass by any River or Bay worthy of Notice, without examining it. On the Thirtieth of July they saw Land, in about the Latitude 51 Deg. and from thence coasted along it to the South, and on the Third of August, entered St. John's Harbour in Newfoundland, where he took a formal Possession, having a Turf of Soil delivered to him, in Token for himself, his Heirs and Af-

signs for ever. Sir *Humphry* now went on Board the *Squirrel*, that small Vessel being most proper for discovering the Coast, and on the twentieth of *August*, set sail and left St. John's. On the twenty-ninth, they had a violent Storm with Rain, and so thick a Mist, that they could not see a Cable's Length before them; and early the next Morning they found themselves in the Midst of Shoals and Sand, upon which a Signal was given to the *Delight* to steer seaward; but it was too late, for she immediately struck, and her Stern and Hind-Quarter soon beat to Pieces, when Captain *Maurice Brown*, with near an hundred Persons perished. However, the *Golden Hind* and the *Swallow* bore away to the *South*, and with much Difficulty got clear of the Shoals. Fourteen Persons belonging to the *Delight* leaped into a small Pinnace, of a Ton and a Half, no bigger than a *Thames* Boat: They for some Time looked out for the Captain, but not seeing him, took in Mr. *Clarke* the Master, and one more. Being now Sixteen in Number, they cut the Rope, and committed themselves to the Mercy of the Waves, without any Provisions or a Drop of fresh Water, and nothing to work with but one Oar. The Boat seeming to be over-loaded, one *Edward Headly*, thinking it was better for some to perish than all, proposed that Four of the Number might be thrown over-board to lighten the Boat, and to cast Lots, in Order to determine who should perish; but he was over-ruled by Mr. *Clarke*, who, though it was proposed that he should be excepted from the Number, persuaded his Comrades to submit their Safety to Providence. The Boat was driven Six Days and Nights before the Wind; during which, these poor Wretches had no other Sustenance than their own Urine, and some Weeds that swim on the Surface of the Water. In this Extremity of Cold, Wet, Hunger and Thirst, *Headly* and one more perished on the fifth Day; but the other Fourteen lived till they were driven the seventh Day on Shore, on the Coast of *Newfoundland*; whence they sailed in a French Ship to *France*, and before the End of the Year returned to *England*. Sir *Humphry*, discouraged by these Disasters, and his Men being in Want of Necessaries, after making some Discoveries not worth naming, he resolved to return Home, and arrived safely at *Falmouth*, in his own Ship, on the Twenty-second of *September*, after having lost only two Men in this unfortunate Expedition.

After Sir *Humphry Gilbert's* Misfortune and Loss, the brave Sir *Walter Raleigh*, that unfortunate Gentlemen's Half-Brother by the Mother's Side, procured his Patent to be renewed to himself, and making Choice of Two very able Sea Officers, Captain *Philip Amadas* and Captain *Arthur Barlow*, fitted out Two small Barks. Sir *Walter* had observed, that all the Attempts hitherto made, had failed, by the Adventurers pursuing their Discoveries from the *North*; he chose therefore to proceed in another Method, and considering all the Lands on the continent of *America*, from the last Settlement of the *Spaniards* to 60 Deg *North*, as lying within his Grant, he resolved to settle those first which lay nearest their Settlements. And on the Twenty seventh of *April*, 1584, he sailed from the *West* of *England*, passing the *Canaries*, fell in with the Coast of *Florida* on the Second of *July*, and having sailed Forty Leagues along the Shore, came on the Thirteenth to a River or Inlet of the Sea, where they cast Anchor, landed, and took Possession of the Country in the Right of

of the Queen, and for the Use of the Proprietors. This Place they afterwards found to be the Island of Roanoke, W Longitude 75 Deg. Latitude 34 Deg. near the Coast of Albemarle County in North Carolina. They went up to the Top of the highest Grounds nearest the Shore, from whence they discovered the Sea on all Sides, and found it to be an Island, of about Twenty Miles in Length and Six in Breadth. It was the Third Day before they saw any of the Natives, but then a little Boat with three of them appeared, and one of them going on Shore, the English rowed up to him, when he not only waited their coming, without any Signs of Fear, but readily went on Board, where they gave him a Shirt and Hat, with some Meat and Drink, which he received with apparent Satisfaction, and then returned. The next Day, several Boats appeared in View, and in one of these was the King of the Country's Brother, attended by Forty or Fifty Men, whose Features were tolerably agreeable. The Prince made up to the English, who gave him and Four of his Chiefs, Presents of several Toys, and let him see their Merchandise, of which nothing seemed to please him more than a Pewter Dish, for which he gave Twenty Deer-Skins; and making a Hole in the Rim, hung it over his Neck for a Breast-plate, making Signs that it would defend him against the Enemies Arrows. The next Thing he bought was a Copper Kettle, for which he gave Fifty Skins. He came afterwards frequently on Board, and sometimes others with him, who wore Plates of Gold or Copper on their Heads, and would eat, drink and be merry with them. They often trusted him with Goods upon his Word, to bring the Value at a certain Time, which he never failed of doing. The English learned from the Natives, that their Country was called Wingandacoa, and their King named Win-gina. When they went on Shore, they were entertained with extraordinary Civility, and once in particular by the King's Brother and his Wife, at a little Village in Roanoke. The Princess appeared to be a very modest Woman, and wore a Mantle of Deer-Skin lined with Fur, with an Apron of the same Kind. She had a Band of white Coral on her Fore-head, and from her ears, hung long Bracelets of Pearls, some of which were as large as Peas. They were told of a great City, where the King resided, at the Distance of Six Days Journey on the Continent, which however they did not see; for they made no long Stay, nor proceeded any farther on Discovery, going only to the neighbouring Parts in their Boats; and being satisfied with what they had seen, returned to England about the Middle of September, pleased with their Success in this short and prosperous Voyage, and with the agreeable Hopes of the future Advantages that might be derived from it.

On their Return, they represented the Country so delightful, and so richly abounding with all the Necessaries of Life; the Climate and Air so temperate and healthy; the Woods and Soil so charming and fertile, and every Thing else so agreeable, that Paradise itself seemed to be there in its native Beauty. They gave particular Accounts of the Variety of excellent Fruits they had found, some of which they had never seen before; and that there were Grapes in great Abundance; stately Oaks and other Timber; red Cedar, Cypress, Pines, and other Evergreens and sweet Woods, such as Sassafras and Mastic Trees, for Tallness and Large-ness exceeding all they had ever heard described: That they found Deer, Hares,

**Hares, Rabbits, Wild-Fowl and Fish,** in such Plenty and Variety, that no Epicure could desire more than this new World seemed naturally to afford. To make it yet more desirable, they reported, that the native **Indians**, who were then the only Inhabitants, were so affable, kind and good-natured; so innocent and unacquainted with all Arts of Deceit, and so fond of the **English**, that they rather seemed ready to take any Impression, than any Ways to oppose their settling on the Coast.

Queen **Elizabeth**, highly pleased with the Representation given of this Discovery, not only promised to grant all the Assistance necessary for promoting and perfecting a Settlement, but bestowed upon this delightful Country the Name of **Virginia**; which in those Days comprehended the whole Country claimed by the Crown of **England**, from the southern Limits of **Georgia** northward, agreeable to the Patents granted to Sir **Humphry Gilbert** and his Brother Sir **Walter Raleigh**. Soon after, Sir **Walter** fitted out a more considerable Fleet, and for Reasons best known to himself, committed the Conduct of this second Enterprize to his Lieutenant, Sir **Richard Greenville**, he being one of the Company which joined with Sir **Walter** in the Expences; and this was the first of that Kind established in **Europe**. It was afterwards incorporated by King **James I.** by the Name of the Governor and Company of the **West Indies**; but was at last dissolved by King **Charles I.** for Mal-Administration. Sir **Richard**, on the Eighth of **April**, 1585, set sail from **Plymouth** with seven Ships, and on the twenty-sixth of **June**, he anchored near the Place of his Destination; and in **August** following, began to plant on the Island of **Roanoke**, five Miles distant from the Continent, where One Hundred and Eighty Men were landed, under the Command of **Ralph Lane**, who was made their Governor. Sir **Richard**, after Three Weeks Stay, having made some Discoveries, and dealing with the **Indians** for Pearls, Skins, Furs and other Commodities, he sailed on the twenty fifth of **August**, on his Return to **England**, and on his Arrival, the new **Virginia Company** received him with universal Approbation.

The People left behind, applied themselves with Diligence to what had been recommended to them by Sir **Walter Raleigh**, which was discovering the Continent; and with this View they travelled Eighty Miles South and One Hundred and Thirty North, from that Part of the Main which was opposite to their Island. At length, being neglected by the Company in sending them Supplies, they were reduced to the utmost Distress, when happily, Sir **Francis Drake's** Fleet returning from the Taking of **Carthagena** appeared, this great Man having been commanded by the Queen to visit this Plantation. Their first Petition was to grant them a Supply of Men and Provisions, with a small Ship, that in Case they should not be able to maintain themselves where they were, they might embark in it for **England**, all which Sir **Francis** granted; but a Storm arising, so much damaged their Ship that she was not fit for Use, which so discouraged them, that though they were offered another Ship, they were afraid to stay for fear of the **Indians**, and earnestly entreated him to take them with him, which he did; and this put an End to the first Settlement.

At this Time, Sir **Richard Greenville** was preparing another Fleet, and made a second Voyage, but when he came there, he found not a Man in

in the Island. He however resolved to make another Settlement, and therefore left behind him Fifty Men, who were in a short Time all cut off by the *Indians*. After this, one Mr. *White* had a Commission to be Governor there; and on the twenty-second of *June*, 1587, he found their Fort demolished, &c. However, as he had a Commission to be Governor, he therefore erected a new Fort, and constituted a regular Corporation, to which he gave the Title of the Governor and Court of Assistants of the City of *Raleigh* in *Virginia*. They were also neglected by the Company, and went through great Hardships. On the thirteenth of *August*, *Manteo*, a faithful *Indian*, was christened, and created by the Governor, Lord of *Dassumonpeak*, an *Indian* Nation so called; and on the eighteenth of the same Month was born the first Child that was the Issue of Christian Parents in that Place: She was the Daughter of Mr. *Ananias Dare*, and after the Name of the Country was named *Virginia*. At the Request of the People, Mr. *White*, leaving One Hundred and Fifty Men in the Place, returned to *England*, for the Company to send them Recruits of Men and Provisions, but it was Two Years before he could obtain a Grant of the necessary Supplies. At last, however, he had Three Ships fitted out for him, with Provisions and more Men for the Colony. On the fifteenth of *August* he arrived at Cape *Hatteras*, and landing on the Island *Roanoke*, found by Letters cut on Trees, and on the Pallisadoes of the Fort, the Word *Croatan*, that the *English* were removed to this Island, which is about Twenty Leagues to the South of *Roanoke*. On this Advice, they embarked, in Order to search for the Garrison in that Island, but a dreadful Storm arose which separated the Ships, and losing their Anchors and Cables, all of them shifted for themselves, and sailed back to *England* and *Ireland*, which proved the Ruin of the third Settlement. After this dreadful Blow, the Company only sent Ships to visit the Coast and trade with the Natives for a considerable Time.

According to the Law of Nations, whatever waste or uncultivated Country is the Discovery of any Prince, it is the Right of that Prince who was at the Charge of that Discovery. As before observed, *Sebastien Cabot* was the first that found out *America*, with his *English* Mariners, in 1497; so that all the Coasts from *Labrador* to *Florida* became the undoubted Right of the King of *England*. The greatest Struggle of all the Settlements that the *English* made was that of *Roanoke* and the opposite Coast, and the Country adjoining, called *Virginia*, as already described. In the Year 1602, the *Virginia* Company fitted out a Vessel for that Country, under the Command of Captain *Bartholomew Gosnold*, who sailed from *Falmouth* on the twenty-second of *March*, with only thirty-two Persons on Board, and on the eleventh of *May* arrived among the Islands, which form the North Side of *Massachusetts Bay* in *New England*, then entered into what is now called *Plymouth Bay*, and went on Shore in a small, but uninhabited Isle, which he called *Elizabeth's Island*; and on another, which he named *Martha's Vineyard*. Here some of his Company sowed *English* Corn, and saw it come up very kindly. On their visiting the Continent, near *Elizabeth Island*, they found the Country extremely delightful, and had some Communication with the *Indians* for European Commodities, who gave in Exchange for Knives

Knives and Toys; Beavers \*, Martins, Otters, Foxes, Rabbits, Seal and Deer-Skins. The Captain having in vain endeavoured to persuade some of them to stay in a Fort which they had built, and to see after their Plantation, took in a large Cargo of Sassafras, Cedar, Furs, &c. and leaving the Island on the eighteenth of June, arrived at Plymouth on the twenty-third of July following.

At the Time of the Queen's Decease, a Design was on Foot, for prosecuting the Discoveries and Trade to North America, in which were concerned several of the Gentlemen and Merchants of the City of Bristol; and Application for a Licence was made to Sir Walter Raleigh, who was considered as the Proprietor of Virginia. Sir Walter not only granted them a Licence under his Hand and Seal, but generously made over to them, all the Profits that should arise from the Voyage. They now raised the Joint Stock of £1000. and fitted out two small Vessels, the *Speedful* of 50 Tons Burden, commanded by Mathew Pringe, with 30 Men and Boys; and the *Discoverer*, a Bark of 26 Tons, commanded by William Brown, who had under him a Mate and eleven Men and Boys. They were victualled for eight Months, and had a large Cargo on Board of the Goods thought most proper for that Country. These Vessels sailed from Bristol on the 20th of March, 1603, but were obliged by contrary Winds to put into Milford Haven (the most secure and commodious Harbour in Great Britain, situate on a Bay of the Irish Sea, in the S. W. Part of Pembrokeshire in Wales, at the North Entrance of the Bristol Channel) where they continued till the 20th of April following, when they proceeded on their Voyage, and at Length arrived in America, in the Lat. of  $4, \frac{2}{3}$  and came to an Anchor in a Bay, which they gave the Name of Whitson's Bay, in Honour of John Whitson who was then Mayor of Bristol. Here they landed, and cut Sassafras, and went on in the same Manner as Capt. Gosnold, trafficking with the Indians, who would come sometimes in a Company of near an Hundred, and with whom they eat, drank, and were merry. These Indians much resembled those mentioned by Capt. Gosnold. Among the other Curiosities the English found in the Country,

\* The Beaver is an Animal (when grown) near Four Feet long; its Coat is of a reddish Tincture, and has Two Sorts of Hair, one long and the other a soft Down: The Beaver, whether Male or Female, has but one Means of Evacuation, and has Four Bags under its intestines, impregnated with a Liquid, which soon after becomes a hard concreted Substance; then called Castor by the Medical Gentlemen. This Animal is furnished by Nature with Three Implements for building, and supplying itself with Food; viz. the Teeth, the Paws, and Tail. The Teeth are long and crooked, and of a fine red Colour; the Fore-Paws resemble that of the Ape, Squirrel, &c. the Hind-Feet are accommodated with Membranes or large Skins, similar to Geese, Ducks, &c. The Tail is long and flat, covered with Scales, supplied with Muscles, and perpetually lubricated with Oil or Fat. These Animals, who are Architects from their Nativity, use the Tail instead of a Hod, for the Conveyance of Clay, Mortar, &c. in completing their astonishing Buildings.—This Animal is judiciously described in Goldsmith's Natural History.

Country, they took one of the Boats, made of the Bark of a Birch-tree, sewed together with Twigs, the Seams of which were covered with Rosin or Turpentine, and though this Boat was seventeen Feet long, and four broad, capable of carrying nine Persons, it did not weigh Sixty Pounds. These Boats were rowed at a great Rate, with Oars resembling our Bakers Peals. Capt. Pring having loaded his Ships, quitted the Coast of *Virginia* on the 9th of *August*, and sailed for *England*, and on the 2d of *October* entered *King's Road*.

The Business of settling and planting the northern Continent of *America* being now laid open by the Attainder of Sir *Walter Raleigh*\*, on the ridiculous Pretence of a very improbable Plot, for which he had been condemned to die. Those who had been concerned in the last Voyages,

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\* On the Sixth of *February*, in the Year 1595, Sir *Walter Raleigh* sailed with a small Squadron, in Order to discover *Guiana*. and arrived at the Island of *Trinidad*, Eighty Miles N. W. of the River *Oroonoko*, where he set Five *Indian* Kings at Liberty. Proceeding towards *Guiana*, he entered the River, with a Detachment of One Hundred Men in Boats, but meeting with great Difficulty from the many Branches which unite their Streams, proceeded up the *Amana*, and entered the great River *Oroonoko*, where he had an Interview with the King *Aromai*; and then going up the Banks of the *Caroli*, took a View of the Country and of the Cata-racts of that River; and after his Return, received another Visit from the old King of the *Indians*, who conducted him to a Mine; and while he staid here, he obtained many Images and Plates of Gold; and it is thought that that Image in the *British Museum* was one of Sir *Walter's* Curiosities. It represents a *Jewish* High- priest, with a Helmet on its Head and a Label upon its Fore-Head, supposed to mean Glory to God; but no Letters, as the Artist, we will suppose, was not capable of cutting the *Jewish* Letters (*Jehovah*) in *Hebrew*. The *Urim* and *Thummim* upon its Breast, with the Names of the Twelve Tribes, or at least Marks for them; and at the Bottom of its Robe, the Bells and Pomegranates, are plainly to be seen. In all this Expedition he lost not a single Man, except a Negro, devoured by an Alligator. He took a considerable Quantity of Gold Ore, which he brought to *England*, and proving extremely rich, turned to a very good Account. In his Return Home, he burnt the Town of *Cumana*, because the *Spaniards* refused to supply him with Provisions, and Two other Towns underwent the same Fate; after which he returned to *England*.

At length, Sir *Walter Raleigh*, after suffering Twelve Years Imprisonment in the Tower, procured his Liberty, and obtained a Commission to execute his last Expedition to *Guiana*, and left *Plymouth Harbour* in *July*, 1612. After touching at the *Canaries*, he reached the Island of *Trinidad*, and on the Tenth of *December* they went to a *Spanish Town*, called *St. Thomas's*, upon the main Channel of the *Oroonoko*, and here they had a smart Engagement with the *Spaniards*, in which young Captain *Raleigh* was killed. Sir *Walter*, after the Engagement, called a Council of his Officers, and at last it was agreed to return to *England*; and they arrived at *Plymouth* about the End of *July*. He was called down to his former Sentence, and for having burnt the Town of *St. Thomas*. The twenty-eighth of *October*, 1618, he was brought from the Tower to the Court of *King's-Bench*, and then ordered to the *Gate House*, and the next Morning was beheaded in *Old Palace-Yard*, aged Sixty Six. He behaved like a brave Man and a Christian, and after an eloquent Speech, feeling the Edge of the Ax, said with a Smile: "It is a sharp Medicine, but a "sound Cure for all Woes." After which, his Head was struck off at Two Blows.

not only giving a favourable Account of the Country, but obtaining very considerable Profits, several Persons of Distinction determined to promote these Discoveries; and a Vessel, which was called the *Archangel*, commanded by Captain *George Weymouth*, sailed from *Dartmouth*, on the thirty-first of *March*, 1605. The first Land they made was an Island, now called *Long Island*; stretching from the *W. S. W.* to the *E. N. E.* they met with an Harbour, in which Ships of any Burden might lie defended from all Winds. Here they traded with the Native *Indians* from the Continent, and having gained considerable Profits, they set Sail for *England* on the sixteenth of *June*, and arrived that Day Month in Sight of the *Land's End*.

The above prosperous Voyage inducing many Persons of Rank and Fortune to wish this Trade thoroughly established, they applied to the Crown for such legal Authorities as were necessary, and Two Companies were formed and established by King *James I.* which was at this Time divided into *North and South Virginia*, taking the Departure from the first Attempt of making a Settlement by Sir *Walter Raleigh*, in the Island of *Roanoke*.

Having endeavoured to prove, out of all Doubt in Belief, that the *Indian Nations* were originally *Jews*, sent into Captivity by the *Affyrian Kings*, my Busines has been since chiefly to treat on Discoveries, and the first Finding out of the different Parts of *America*, and not on Settlements; therefore I am now to draw to a Conclusion, and say something on the Restoration of the *Jews*, which I shall determine for the most Part by *Holy Writ*; having first observed that the Manner of the Companies Proceedings is very extraordinary, as is likewise the Production of the Country, which abounds in all the Necessaries of Life we have in *England*, and more. The late *American War* has made the natural Beauties of the Country well known to the Public, and I may say, that the Situation of *Virginia* (that now is) is remarkably happy and convenient. The *Virginians* have a regular Clergy of the Church of *England*, and have provided Houses, Glebes, and Tythes of Tobacco \*, in every Parish, for the

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\* I shall here give my Readers the Manner of managing this Plant; viz. The Tobacco-Seeds are first sown in Beds, where having remained a Month, the Plants are in the first rainy Weather transplanted, and the Earth raised into little Hilllocks about them; being grown near a Foot high, within the Space of another Month they top them, except what is left for Seed, and prune off all the Bottom Leaves, leaving only Seven or Eight on the Stalk, that they may be the better fed; after which, these Leaves in Six Weeks Time come to their full Growth. The Planters prune off the Suckers, and clear them of the Horn Worm twice a Week for a Month, by which Time the Leaf, from being green, begins to turn brownish and to spot and thicken, which is a Sign of its ripening. They then cut the Plants down as fast as they ripen, heap them up, and let them lie a Night to sweat. The next Day they carry them to the Tobacco House, where every Plant is hung up at a convenient Distance from each other, for about a Month or Five Weeks; they take them down in moist Weather, when the Leaf gives, or else it will crumble to Dust; they are then laid upon Sticks, and covered up close in the Tobacco House, for about a Week or Fortnight, to sweat; and then opening the Bulk in a wet Day, the Servants strip and sort them, the Top Leaves being the best and the Bottom the worst Tobacco. The last Work is to pack it in Hogheads or to bundle it up, which is also done in a wet Season; for in curing of Tobacco wet Seasons are as necessary as dry, to make the Leaf pliant.

Notwithstanding the Virginians have all Sorts of English Corn, which thrive well, yet they grow great Quantities of Maize. This Corn is planted in Holes or Trenches, about Three Feet distant from each other, the Earth is opened Four Inches deep with a Plough, and Five or Six Grains thrown into each Hole or Trench, near the Distance of a Span from each other, and then covered with Earth. They weed the Corn, from Time to Time, and as the Stalks grow, they raise the Mould about them in the same Manner as the Hilllocks in a Hop-Garden. They begin to plant in April, but the chief Plantation is in May, and they continue to plant till the Middle of June: What is planted in April is reaped in August; that planted in May is reaped in September, and that in June in October.

Subsistence of their several Ministers, which is a very plentiful Maintenance: The Society for the Propagation of the Gospel do not send any Missionaries (Catechist) to this Colony; and besides a Church in every Parish, there is a Chapel of Ease built in those that are very extensive. As to the Poor of this Country, it is said that they live in so happy a Climate and so fruitful a Soil, that there is no Person poor enough to beg for Want of Food. When any one happens by Age or Sickness to be disabled from Working, he is very well provided for, in some Planter's House, and his Board paid for at the public Charge. Such is the Hospitality of the *Virginians*, that a Traveller needs no Recommendation to their Houses; he will be entertained at any Gentleman or Planter's House where he calls, which makes Inns upon the Road altogether useless. There are a Multitude of commodious Harbours, or rather their whole Country is but one grand Harbour after you have entered the Bay of Chesapeake, between the Two Capes of *Cape Charles* and *Cape Henry*; so named after King *James*'s Two Sons. There are still many Nations of the *Indians*, but some of them are very small, and it is thought that amongst them all they can scarce raise Seven Hundred fighting Men. They are in a great Measure now become a civilized People.

Having laid the Foundation of the Proofs of my Thesis; viz. "That the finding out of America was the Beginning of the Restoration of the Jews." And by shewing the various Discoveries of that amazing Continent; I shall take the Scriptures before me, in Order, as I proceed, and be as brief as I can. In the xlix of Genesis, Verses 1, 10, 26. is seriously to be considered: "Gather yourselves together, saith Jacob to his Sons, and I shall tell you that which shall befall you in the End of Days, &c." Rabbi Moses Gerundensis, upon this Text, commenteth thus: "Wherever there is Speech concerning the End of Days, it is to be understood of the Days of the Messiah. The like Phrase is by Balaam, Numb. xxiv. 14. where by destroying the Children of Seth, is meant the Inhabitants of the whole World. So in many other Places, that Phrase, 'the End of Days,' is to be taken for the Days of the Messiah, yet to come, as Isaiah ii. 2. Jer. xxx. 24. chap. xxxi. 1. Ezek. xxxviii. 16. Dan. x. 14. and xii. 5. to the End. Hosea iii. 5. Mich. iv. 1." And because (saith Rabbi Menasseh Ben Israel) our Deliverance is deferred to so long a Time hence, and distant from us, therefore David makes that vehement Complaint, Psal. lxxxix. 49. From what hath been said, Two Things (saith he) do necessarily follow; One, that the Redemption of Israel shall be extended unto the End of the World. The other, that the same End shall come before the Resurrection of the Dead, and therefore it is called, in Hebrew, OLAM ABATH, the World to come. Now my Reader, stop a little, let me earnestly entreat you, to peruse this Letter carefully, to meditate on these Things wisely, and beware to tread the Paths of Virtue safely, that thou mayest hence go thy Way unto the End, and rest, and awake in thy Lot, in the End of Days. Dan. xii. 5. ult.

In the Babylonian Targum, or Chaldee Paraphrase, it is said upon Gen. xlix. 10. That CHRIST shall come, whose is the Kingdom, and him shall the People obey. ---The Jerusalem Targum is more universal. The King CHRIST shall come, whose is the Kingdom, and all shall be subject to him. And on the Eleventh Verse, Those Kings and Princes that will not be subject unto him, he shall kill, making the Universe red with the Blood of their slain, and the Hills white with the Fat of their mighty Men, &c. But these Things were not fulfilled at Christ's being on the Earth in the Flesh. It was about Three Hundred Years before one King or Nation was subject unto Christ; viz. in the Time of Constantine the Great, except some few Converts gathered together here and there, in several Quarters of the World, called Churches, Rev. i. 20. &c. See the Note in my Abst. New Test.

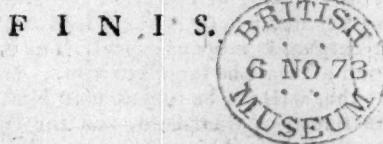
In Leviticus, Chap. x. 1. to 6. See Kings xiii. 18. Though Nadab and Abihu were punished with Death by Fire, yet neither their Bodies nor Cloaths were consumed; which was a Mark of God's Favour towards them. And thus, at the general Conflagration, how quickly, even in the Twinkling of an Eye, can Omnipotency change the Quick before the Resurrection of the Dead, without one Hair of their Heads being singed. See the Conclusion of the Note on the 120th Page of my Abst. New Test. And in this may rest the Hope of all Believers, according to that charitable Passage in the Burial Service of our Church.

In Numbers, Chap. xxiv. 16. to 25; particularly Verse 17; this Text is a Sort of Introduction to the Millenium, or Doctrine of a thousand Years for Christ to live upon Earth; the Man that spake it was Balaam, [who gave that wicked Counsel against Israel,

Israel, Chap. xxxi. 16.] which Moses relates as a most sure Prophecy, Chap. v. 16. God sometimes revealed particular Prophecies at particular Times, for particular Purposes, even to those that were unregenerate. So to Caiaphas, John xi. 49 to 52. And so to the Sibyls, in Lactantius, &c. This Prophecy is hinted in the New Testament, 2 Pet. i. 19. Until the Day-Star arise, compared with Rev. xxii. 16. I Jesus, &c. am the Root of David, &c. and the bright and Morning Star. In like Manner the Greek Septuagint gives this Exposition.

In Deuteronomy, Chap. xxx. 1 to 10. Chap. xxxii. 15 to 44. The Sum of obeying God's Voice, and keeping his Commandments, is upon Gospel Terms. Now when thus the Jews shall obey God's Voice, and do keep his Commandments, viz. believe the Gospel, being brought into Repentance, hinted in the Words 'call to Mind,' and 'returning,' so expounded, 1 Kings viii. 46. 47. Isaiah xlvi. 8. Lam. iii. 21. Luke xv. 17. partly by Afflictions and partly by Prosperity, called Blessings and Curses, then the Lord shall deliver them from all their Captivities, when and wheresoever they be, whither in Europe, America, Tartary, India or beyond the Euphrates, even all the Indians, which are of the Posterity of the Jews sent into Captivity by the Assyrian Kings. But in the Whole, these Things are yet to be fulfilled, yet in Part, we may see it approaching every Day, if we take a Survey on the Continent of America; God must be true, as the Apostle saith, though all Men, that deny it, are Liars. The Jews must be called and the Fullness of them, and the Gentiles must be brought in. Rom. xi. 25. 26. by a Deliverer that comes out of Zion, turning away Ungodliness from Jacob, to the Performance of God's Covenant with them, that all the Israel of God may be saved; which the Targum called Jonathan's, faith, must be performed by the Hand of Elias, and by the Hand of King Christ. Here the quick-sighted Eye, by reading these Places I have collated, will soon yield to my Assertion, without any Debate.

Lastly, In Nehemiah, Chap. i. 1 to 11. the Words are spoken by Nehemiah to GOD, in Prayer, quoted out of Deut. xxx. 1 to 10. in a firm Belief, that thou, O God should for their Sins scatter the whole Nation of the Jews, and disperse them among all Nations, and cast them out unto the uttermost Parts of Heaven, yet that God had promised he would gather them from thence; and bring them into the Place that he had chosen, to place his Name there. Thus as Nehemiah prayed, believed and hoped, so must we. And, may the glorified God, O thou eternal and omnipotent Being, put it into the Hearts of all Christian Kings, Princes, and spiritual Governors, to use their Endeavours, that Catechists may be sent to abound, not only among the degenerated Jews or Indians in America, but to the remotest Heathens; as all Mankind are to be in one Fold, under one Shepherd, before the terrible Day of the Lord comes, and we may say, come Lord JESUS, come quickly, and contemplate on what John shews us, Rev. 11. [See my Observation in the Revelation, New Test. Page 133.] that in the Beginning of Christ's most glorious visible Kingdom, there is a Beginning of the Day of Judgment, in that the Wicked alive, that submit not to Christ, are destroyed, and will be raised, tried, and punished with the Dead wicked; and the living Saints have a Reward given them, together with the Resurrection of the deceased Saints, which St. John calls the First Resurrection: For after that follows the Second Resurrection, including all the Rest of the Sons of Adam.



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